



Digitized by the Internet Archive in 2012 with funding from Drew University with a grant from the American Theological Library Association

http://archive.org/details/toge112unse







Weekend skillers at Snoqualmie Pass, Washington

In this issue

Skiing: Prototype of the New Leisure / Confessions of a Church-School Teacher Freedom From Discipline? / Viet Nam Volunteer / Leukemia: Should We Tell Him?



M-m-m is for Mother when you bake like this.



You're not just baking coffeecake, you're baking memories too. Because Fleischmann's Yeast is active, extra active, it makes your bakings extra high,

extra light, extra good. Of course that great big beautiful coffeecake will vanish in record time. But they'll appreciate. And remember.

FREE Fabulous 52-page
Fleischmann's
Treasury of Yeast Baking.
50 great recipes, color photos,
step-by-step illustrations, hints.
For your free copy, send name
and address quickly to Box 9,
Mount Vernon, N.Y. 10559.

For Methodist Families / February 1967



After-Hour Jottings . . . There are a great, great many Methodists who can't get used to the term "church school," and among them are the church-school teachers themselves. Mr. Neal Ashby of Williston Park, N.Y., is no exception, and neither are we. Frankly, we almost slipped up again when he sent us his article, Confessions of a Sunday-School Teacher (see page 26 for the slight change made by one of our editors who helps earn part of his keep by knowing -and remembering-such things).

Anyway, the story behind Mr. Ashby's story can be singled out as more or less typical of the story behind many other stories in this issue. Story, in this case, of course, means "article," not fiction.

"I'm a writer who teaches a Sundayschool class," Mr. Ashby told us in January, 1966. "I've had no formal training (Continued on page 2)

IN THIS ISSUE

- World Methodism: Which Structure? By Betty Thompson
- 17 The White Man's Curse By W. W. Reid
- 18 The Christian Cold War Is Over By Louis Cassels
- 21 Linda Schulze: Viet Nam Volunteer **Pictorial**
- 25 Freedom From Discipline, Too? By Ida Sing
- Confessions of a Church-School Teacher By Neal Ashby
- 29 A Waste of Money! By James A. Gittings
- 32 Skiing: Prototype in the New Leisure Color Pictorial
- 41 Attention, Color Photographers . . .
- 42 Four Forgotten Facts By Paul D. Lowder
- 44 Should We Have Told Him? By Dorothy T. Boynton
- 49 Dear Son By Joyce Smith
- Profile of a Pastor By Joy A. Sterling 51
- 52 **Unusual Methodists**
- 54 Stewardship By William Law
- These Scouts Explore Medicine **Pictorial**

FEATURES / DEPARTMENTS

Page 2 Illustration Credits / 4 Church in Action / 8 TV This Month / 20 Getting Along Together / 47 The Wicked Flea / 48 Teens Together / 50 Your Faith and Your Church / 58 Looks at New Books / 62 Browsing in Fiction / 66 Small Fry / 68 Letters.

TOGETHER—the Midmonth Magazine for Methodist Families
Vol. XI. No 2. Copyright © 1967, The Methodist Publishing House Editorial Office: Box 423, Park Ridge, 111. 60068. Phone (Area 312) 299-4411.

Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone (Area 615) CHapel 2-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Ave., South, Nashville, Tenn. 37203, where second-class postage has been paid. Subscription: \$5 a year in advance, single copy 50¢.

TOGETHER CHURCH PLAN subscriptions through Methodist churches are \$2.52 per year, cash in advance, or 63¢ per quarter, billed quarterly. Change of Address: Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. Advertising: Write Advertising Office for rates. Editorial Submissions: Address all correspondence to Editorial Office, enclosing postage for return of materials. TOGETHER assumes no responsibility for damage to or loss of unsolicited manuscripts, art, photographs.

TOGETHER continues the CHRISTIAN ADVOCATE which was founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

Editorial Director: Ewing T. Wayland / Editor: Richard C. Underwood / Managing Editor: Paige Carlin / Art Editor: Floyd A. Johnson / Associate Editors: Ernestine C. Cofield, Newman Cryer, Helen Johnson, George P. Miller, Ira M. Mohler, Charles E. Munson, Herman B. Teeter, Willmon L. White / Assistants: Judith Chappie (news), Bobbie Howard (research), Loretta Carlson (production), Robert C. Goss (art), Anne McGuire (manuscripts) / Contributing Editor: James M. Wall / Press and Church Relations Manager: Herbert E. Langendorff / Business-Circulation Manager: Warren P. Clark / Advertising Manager: John H. Fisher / Promotion Manager: Lewis G. Akin / Fulfillment Manager: Robert O. Vandergriff. Publisher: Lovick Pierce

For Her Sake

... Please accept this invitation to membership in American Leprosy Missions, Inc.

Sri Lai has leprosy . . . but just look at her now! You would never think that only four months ago she came to the hospital in Chiengmai, Thailand, her face swollen and blotched.

And yet her personal fight against leprosy is only beginning. Treatment will be long and expensive until she is completely cured. (A word leprosy sufferers never dreamed of hearing a few years ago.)

Now your contributions can help Sri Lai in her struggle aganst ignorance and disease. And when you accept this invitation to membership in American Leprosy Missions, you will receive a complimentary copy of Patrick Feeny's THE FIGHT AGAINST LEPROSY, plus the publications WORLD LEPROSY



NEWS and YOUR ALM RE-PORTER.

Churches and groups have free access to our library of films and educational literature. Write for the educational 20 minute color film, "An End to Exile," available for only a free will offering.

Join this ministry of healing and love—in the name of Christ our Lord.

ALM cooperates with 51 mission boards and committees, helping more than 100,000 patients in 500 treatment centers in 27 countries, and has been in operation since 1906.

"Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

Matt. 25:40

WRITE:	O. W. HASSELBLAD, M.D.			
	American Leprosy Missions, Inc. 297 Park Avenue South, New York, N.Y. 10010			
Enc	closed is my gift of \$, for			
☐ Annual Member (\$5 a quarter.) ☐ Patron Member (\$25 a quarter.) ☐ Life Member (\$1,000 in one sum.)				
Contrib				
NAMEADDRESS				
CITY				
STATE	ALM is registered as a non profit organization			
Т 27	All gifts are tax deductible.			

JOTTINGS

(Continued from page 1)

for my Sunday-morning assignment, and I think that what I've learned about it in seven years would be of value to the thousands of church volunteers who are in the same position."

We told him to go ahead and write the piece. Six weeks later we received a postcard from Portland, Oreg. (a beautiful shot of the city with a snowcapped mountain in the background): "My Sunday-school story delayed by a two-week West Coast trip... Will complete it as soon as I get back home."

On April 9, the manuscript was mailed with a note: "This should have reached you sooner. What can I say, except I hope you like it?"

Our first reader looked upon it and found it good, although a little long. We sent it on the editorial rounds to get the opinion of others on the staff (this takes time), and, on May 11, Mr. Ashby wrote that he "would very much appreciate a report."

At almost the same time, however, we had written: "We're very happy to accept Confessions of a Sunday-School Teacher for publication in TOGETHER."

It also takes a great deal of time to edit, prepare, and schedule a manuscript for publication. By mid-August, however, we could advise Mr. Ashby that his article was ready to be sent to the printers.

"Please note," wrote Associate Editor Ira M. Mohler, who earns more than his keep by knowing and remembering certain things, "that we have used 'church school' throughout in place of 'Sunday school.' This is the preferred term . . ."

Mr. Ashby had no objection, of course, so we went ahead planning the layout and illustration for his article. Should we use a photograph of a Sunday—oops!—church-school teacher in front of a class? Or perhaps a group of red-blooded young Methodist boys facing their teacher on a Sunday morning?

No, we agreed, this was not the treatment his article required. We then called on the talents of staff artist **Bob** Goss, and said unto him: "This calls for a fairly light, cartoon-feeling illustration—you know—not allout . . . not real funny stuff."

What Mr. Goss did after what we did, after what many other hands did, after what Mr. Ashby did, takes up only three pages in this issue. We believe it is worth your attention, as are many other stories in this issue—each, incidentally, with its own story behind the story.

—Your Editors

ILLUSTRATION CREDITS

Cover—George P. Miller • 21-22-23-24— James Pickerell, Black Star • 29-31—James A. Gittings • 37 Bot.—Norman A. Bishop • 40 —Ivan Massar, Black Star • 41—Bob Taylor • 44—Lucien Aigner • 52 Top—City of New York • 53 Top—NICAP, Bot.—The Manila Times • 58—Astra Photo Service, Chicago, courtesy Holt, Rinehart, and Winston, Inc. • 63-64-65—Dennis J. Cipnic • 1-4-32-33-34-35-36-37 Top-38-39-50-52 Bot.—George P. Miller. Special Invitation from the NEW Word Book Club

Choose Any Three

of the Valuable Christian Books shown on this page

For Only \$100 each



780. Get in the Game! — Bill Glass. That Girl in Your Mirror — Vonda Kay Van Dyke. Combined value at \$5.90.



701. Himalayan Heartbeat—Ken Anderson. Published at \$3.75.



883. Your Marriage

Duel or Duet

Louis Evans. Dare
To Live Now!—Bruce
Larson. Combined
Value \$5.45.



807. Living Letters

Ken Taylor. Published at \$3.00.



801. Help! I'm a Layman — Kenneth Chafin. Published at \$3.50.



817. The Little People — David Wilkerson with Phyllis Murphy. Published at \$2.95.



881. God's Psychiatry — Charles L. Allen. Communicating Love Through Prayer — Rosalind Rinker. Combined value \$5.00



812. God Speaks to Women Today — Eugenia Price: Published at \$3.95.



885. A Guide to Daily Prayer — William Barclay. The Diary of Private Prayer — John Baillie. Combined value \$4.50.



819. Your God Is Too Small — J. B. Phillips. Published at \$2,95.



800. The Taste of New Wine — Keith Miller. Published at \$2.95.



803. The Adventure Of Living — Paul Tournier. Published at \$3.95.



820. The New Testament in Modern English—J. B. Phillips. Published at \$4.95.



810. Out of the Jaws of the Lion—Homer Dowdy: Published at \$3.95.

CLIP AND MAIL THIS COUPON NOW!

Word Book Club invites you to buy the Christian Books you've ALWAYS WANTED-at tremendous savings!

If you'll mail the coupon which is a part of this ad, you'll receive any three of the books described here—for only \$1.00 each (regardless of the publisher's prices). As a "No-Obligation Trial Member" of Word Book Club—You'll read current books that relate age-old Christian wisdom to the problems of our time—books that help you cope with space-age problems of anxiety, fear and uncertainty. The reply coupon obligates you in no way whatever. You buy as many books (or as few) as you choose. If you decide to cancel your membership, all you do is write to us and tell us so. It's as easy as that!

You Buy at Big Book Savings

Almost any book offered by the Club will be made available to you at savings never less than 15%...and sometimes as much as 50%. You'll buy even the regular monthly selections and alternates at these outstandingly large discounts. The savings alone are enough to justify your membership in the Club.

Earn Money-Saving Book Bonus Certificates At Once

Even with the first regular selection you buy you'll automatically get a Book Bonus Certificate which you can use in the purchase of your books exactly as you'd use money. You'll find your Bonus Certificates sometimes cut the price of a book selection as much as \$5.00.

Mail the Reply At Once

Fill out the coupon, telling us which three of these popular Christian books you want us to send you for only \$1.00 each. We'll be happy to bill you later.

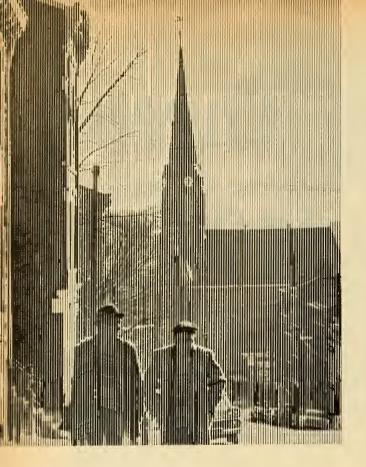
As a member, you'll review the dozens of important titles offered you every month in the Word Book Club News, and you'll buy as many (or as few) as you choose.

But whatever you do, mail the coupon today while it's still in front of you! The Christian books you've always wanted to read can be yours at HUGE savings—if you act upon this outstanding offer NOW. Let us help you get started today. Let us send you three of these wonderful and important books for only \$1.00 each!

Word Book Club, P.O. Box 1790, Waco, Texas

YES! Please rush me, for only \$1.00 each, the three books I have listed. I understand that, as a member of Word Book Club, I am free to cancel my membership at any time, and for any reason. Also, I'm free to buy as many (or as few) books as I choose. I also understand that I will begin receiving Book Bonus Certificates with my very first regular book purchase and I'll be able to use these Certificates for book purchases during the year, often making it possible to save a total of 50%. Write the numbers of the three books in the squares below:

	<u></u>			Please	bill me
9027	Name		_		
	Address				
05	City	State	7:-	Cođo	



The Church in Action

Can Churches Change **Ghetto Housing?**

THE ANSWER to the above question is a cautious, hopeful, and qualified "yes." There is indeed evidence that housing is becoming a top-priority. For, increasingly, church leaders and groups are joining the effort to renew American cities.

The churches' housing efforts in the war on poverty, says one prominent urban planner, appear to be the area in which interest is growing most rapidly and which "may attract a larger share of the financial and institutional resources of the denominations than

any other front in the war."

Even so, church involvement in alleviating ghetto housing has been marked by ambivalence. On one hand, churches have made clear strides forward in sponsoring low-rent housing projects and programs to wipe out slum conditions. But the big gap still remains between what most churchgoers and their leaders practice, and what they preach on brotherhood—particularly in the suburbs.

Without question, many church people felt real disappointment that the fair-housing provisions of the 1966 Civil Rights measure failed to pass the 89th Congress. But a far greater number probably breathed a sigh of relief. Open housing is sure to come up before the new Congress but the black cloud of white backlash hangs heavy.

Changing Church Emphasis: Protestant groups in America long have been interested in housing, but until very recently this concern has been restricted largely to special groups such as orphans, the elderly, and retired ministers and missionaries. New developments suggest that the churches are learning to use the substantial power represented by their money and influence to pioneer in the field of nonprofit housing for low-income families. These are the people often trapped in ghetto housing, paying disproportionately high rent for living space that is

substandard in terms of decency, health, and safety.

Churches have stepped up their activities in the actual construction of residential projects, taking advantage of such provisions as section 221(d)(3) of the Housing and Urban Development Act of 1965, by which nonprofit groups such as churches can qualify for long-term, low-interest loans for building lower-income housing. Working singly, jointly, and with secular and civic organizations, churches also have served a crucial catalytic or "enabler" role in utilizing federal assistance to get badly needed housing projects off the drawing boards.

Three general boards of The Methodist Church are working in concert to help various Methodist groups interested in developing nonprofit housing projects. The Board of Christian Social Concerns is attempting to encourage an awareness of the urgent need of millions of poorly housed Americans, and to enlist the support of churchmen to press for stronger housing legislation. The National Division of the Board of Missions is providing a highly qualified housing counselor to advise and guide groups wishing to participate actively in a housing ministry. The Board of Hospitals and Homes has responsibility for developing standards and practices for the operation of nonprofit housing agencies.

New Joint Ventures: The significant trend, however, is toward church-sponsored housing projects, both on an ecumenical basis and in co-operation with civic and secular groups.

In November, Methodism and three other churches —United Presbyterian, United Church of Christ, and Episcopal—pledged \$50,000 each over the next two years and signed a joint venture agreement with Urban America Inc., a private agency engaged in city planning and redevelopment. The five cosigners will furnish technical assistance for individ-

SCHOOLS and COLLEGES

BREVARD COLLEGE

In the Blue Ridge Mountains
Fully accredited Methodist coeducational two-year
college. Terminal and transfer courses: Liberal
arts, pre-professional, music, business. A.A. degree. Excellent atbletic, social and religious programs. Tuition, room and board \$1,400. Financial ad available. Write for catalog.
Admissions Office, Brevard College
Box T, Brevard, North Carolina 28712

MORRISTOWN COLLEG

MORRISTOWN, TENNESSEE

A two-year, Methodist-related, co-educational college. Accredited by and a member of the Southern Association of Colleges and Schools. Inquire about admissions, scholarships, and loans. Write: Dean P. A. Edwards, Office of the Dean-Registrar, Morristown College, Morristown, Tennessee 37814.

Dr. Elmer P. Gibson, President

SNEAD COLLEGE

BOAZ, ALABAMA

BOAZ, ALABAMA

Snead College is a small fully accredited
Methodist co-educational junior college with
special emphasis on ethical, moral and spiritual values. Snead graduates successfully
make the transition to large four-year colleges and universities. For information write:
Rev. Emory Calvert, Director of Admissions.

GIRLS

SCHOOL FOR WOMEN • SECRETARIAL
OFFELIS NEW EDUCATIONAL EXPENIENCE. One of
Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing infunce of unusual residence program in a world-famous
educational community, 2-yr. Medical, Legal, Scienceresearch, Executive specialization, 1-yr. Course. Beautiful residences in Boston's Back Bay. Cultural, social
opportunities of a city noted for music, arts, and ideas,
For catalog and program folder: Or. G. 1. Rohrboush,
President, 448 Beacon Street, Boston, Mass. 02115

BOYS

WHY PENNINGTON?



Ask a graduate. Fully accredited church-related boys' college preparatory. Fine faculty specially selected for grades 8 to 12. Small classes. Individual guidance. Developmental reading. 45 acre campus, completely modernized plant. Beautiful

new fully equipped gym. All sports program for each boy. Est. 1838. Endowed. Moderate rates. Summer school. Write for catalog. Early applica-tion suggested. Charles R. Smyth, D.D., Box 45, Pennington, N. J.

ual projects, help interested groups set up qualifying coalitions to obtain low-interest, federally insured financing, and, in some instances, become "angels" for local groups that need "seed money" to get projects rolling.

In addition to assisting churches and groups of churches cut through the red tape of loan applications, Urban America's staff will help with problems of site selection and land acquisition, building design, construction, and management.

Stephen R. Currier, Urban America president, hopes the co-operative program eventually can muster a \$1 million operating budget. This amount would release hundreds of millions in federal funds to facilitate the building of 30,000 low-rent housing units annually. The need is crucial.

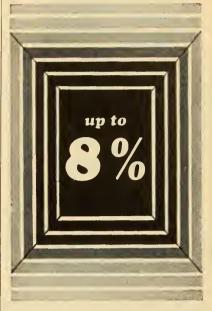
Methodist Bishop W. Ralph Ward of Syracuse, N.Y., said at the Urban America signing ceremony that such nonprofit enterprises merit the support of churchmen everywhere. One of the main purposes of the alliance, he pointed out, is to stimulate the creation of racially, culturally, economically, and religiously balanced neighborhoods. Senior citizens, families of low and moderate income, and other disadvantaged will benefit.

Additional stimulus for churchsponsored housing comes from recent legislation making federal funds available for rent supplements to low-income families. Nonprofit corporations such as churches are encouraged to build housing and rent it to the needy. While much of the churches' activity has been directed toward building new housing, a promising church-supported corporation in the Washington, D.C., area is taking the rehabilitation route. This is COIN (an acrovmn for Community Organizations for the Improvement of Neighborhoods, Inc.), now in the process of acquiring several dilapidated apartment structures which will be completely renovated and rented to residents on a nonprofit basis. Funding is a combination of federal housing aid and investment by local private business. COIN leaders hope to demonstrate to other urban areas that the rotting cores of a city can be salvaged and transformed into model accommodations which low-income families can afford and take pride in and eventually own themselves.

Dr. A. Dudley Ward, COIN president and Methodist Board of Christian Social Concerns executive, stresses that "housing, after all, is not simply a matter of bricks and mortar."

Some Feet Drag: Not everyone is enthusiastic about the churches' involvement in housing, of course. Brows furrow quickly in lily-white residential areas when homeowners

Here is Security!



An American Bible Society Annuity provides unfailing income for life

- Large yield without risk
- Every payment in full since 1843
- No investment worries
- Substantial tax savings
- Deep Christian satisfaction

An American Bible Society Annuity is an ideal investment for a man or woman looking toward retirement. It brings peace of mind. You may start with as little as \$100, or convert a large part of your estate to an Annuity.

Income starts immediately—up to 8% depending on your age. Payments are largely tax-free and continue for life-may be arranged to include a survivor.

Your investment helps the Society to translate and distribute the Scriptures in over 415 languages and dialects. And it gives you a personal part in carrying God's message of peace to a troubled world.

Every payment in full since 1843

American Bible Society T-27 1865 Broadway, New York, N.Y. 10023
Please send me without obligation new annuity rates and free booklet "A Gift that Lives."
Nome
Address
City
StateZip
Date of Birth
Month Day Year
I do ☐ do not ☐ have an A.B.S. Annuity

NERVOUS 5

Cheer up. You can still be a bit of a gourmet thanks to the many delicious dishes you can prepare with versatile Cream of RICE. In our free recipe book you'll find dozens of new, exciting dishes—from tipsy pudding to chicken soufflé—all based on Cream of RICE, and all calculated to keep your stomach calm.

Cream of RICE is more digestible than any other type of cereal, and it causes the least amount of acid. This gives energy quickly without distressing your stomach.

That's why doctors often recommend it to people with a nervous stomach, ulcer or high blood pressure. And because it's free of most allergenic substances, it's safe for many allergy-prone people, too. It's also ideal as the first solid food for a baby.

And for everyone, Cream of RICE is a rich source of vitaminmineral nutrition.

FREE RECIPE BOOK.

Discover for yourself the many ways you can enjoy Cream of RICE in our free recipe book. Write to Cream of RICE, Dept. Tg27, West Chester, Penna. 19380.



darkly envision mass migrations of low-income families, Negroes, and people on public welfare. There is concern about property values, and the effects on schools, community services, and fragile welfare budgets.

It may not be realistic to expect local churches to lead an assault on housing problems, says Lyle E. Schaller in *The Christian Century*. Still, the Methodist minister and former professional city planner thinks it "quite possible that the power and prestige of the local church will prove to be the key to Protestantism's participation" in efforts to improve housing.

Commendable Methodist examples are found in such places as Boston, Dallas, and recently, Brooklyn. Newman Memorial Methodist Church there is completing plans to organize a corporation with the goal of building a \$12 million housing complex on a square city block in Brooklyn's Bedford-Stuyvesant section.

Schaller concedes in *The Churches'* War on Poverty (Abingdon, \$1.95, paperback) that local church involvement of this nature and magnitude is, unfortunately, the exception. He observes that in the past most of the church-sponsored housing, though

justified as being built for the "needy," in fact has been for white people with incomes above the poverty level. "The entrance and rental charges in most church-sponsored housing projects have barred the poor and dispossessed," he writes.

Influential churchmen continue to question the nature and degree of religion's role in low-income housing, and a surprising number grumble that the church doesn't belong in the housing business at all.

Dr. J. Edward Carothers, Methodist Board of Missions executive, answers both the questioning and the critical by saying he doesn't think the church will be in the housing business forever. He does think, however, that "for the next half century or so, the churches will find one of their major service opportunities, in the guidance, stimulation, and organization of local groups to secure nonprofit housing."

Recalling the church's traditional concern for the family and the home where it finds its nurture, Dr. Carothers seems to underscore the overriding consideration when he says:

"If the church does not act, I am convinced there will be no action."

-WILLMON L. WHITE

NCC STANDS FIRM ON VIET NAM, POVERTY

Vice-President Hubert H. Humphrey displayed considerable political astuteness as he addressed the recent National Council of Churches General Assembly in Miami Beach, Fla.

By focusing his remarks entirely on the domestic scene, the vice-president shared common cause with the NCC's concern over poverty and civil rights, while carefully avoiding any reference to the United States' role in Viet Nam—where Johnson administration policies differ widely from NCC pronouncements.

Speaking before more than 3,000 delegates and visitors to the NCC's triennial meeting in the luxurious Fontainebleau Hotel, Mr. Humphrey reminded the sun-soaked, well-fed guests that the churches had been one of three groups responsible for recent advances in civil rights (others: students and Negroes). He called on the churchmen to maintain the pace of the past decade, and to offset the present mood of "reaction and disillusionment" because, after all the legislation and court decisions, "most Negro children still go to segregated schools, and twice as many Negroes as whites are unemployed.'

The General Assembly maintained its progressive stance on social issues by outlining as the NCC's chief goals the elimination of racial injustice, poverty, hunger, war, and church disunity. During its six days of study,

fellowship, resolution-passing, and council housekeeping, it also chose to nudge the Johnson administration about Viet Nam, calling for reconsideration of the United States' "legitimate goals" there and questioning the "degree to which these goals can be met by military means."

In its 3,600-word statement on Viet Nam, the assembly urged the U.S. government to place the conflict on the United Nations' agenda, asked for greater candor from those who make Viet Nam policy, and called for serious consideration of a halt to the bombing of North Viet Nam without waiting for similar concessions from the enemy. Debate over the statement was lengthy and heated, but only 20 delegates out of about 600 voting finally rose to oppose the completed document.

Evangelism was the major topic of the assembly and proved controversial, as the assembly sought to reconcile the NCC's social-action emphasis with traditional evangelistic methods of "convert first and act second."

Dr. Billy Graham spoke to a luncheon session and suggested the need for bridge-building between the "new" action-oriented evangelism and the "old" mass-conversion evangelism of which he is the world's best-known exponent. One such bridge was suggested by the assembly's message, addressed to member churches, which urged that "we must not hesitate to



"...give heed to reading..."

he Apostle Paul gave this advice to his young friend Timothy knowing, even in those times, the human tendency to crowd out reading.

Daniel Webster put it like this, "If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation."

In recent years television, radio, secular magazines and newspapers monopolize much of the time spent at home. This is where TOGETHER fits in. It reports in a concise and interesting way factual and interpretive material that is inspirational and informative. TOGETHER is attractive in its layout. Its beautiful color photography and art is praised by many.

Now you can subscribe through your church agent for only \$2.52 per year. "Give heed to reading." Begin immediately by subscribing to TOGETHER for you and the entire family.

Together

201 EIGHTH AVENUE S., NASHVILLE, TENNESSEE 37203





BISHOP Gerald H. Kennedy often has asserted that if he could browse through a man's check stubs, he could tell a great deal about the things the man believes in. Similarly, I could discover a great deal about a person's beliefs if I knew how he invests his television hours.

Alfred North Whitehead once defined religion as "what the individual does with his own solitariness." Apparently, many Americans use this part of their lives to dive headlong into escapist TV programming. Their dissatisfaction is evident by the fatality rate of network shows.

January brings with it TV's "second season," which Back Stage headlined as "Ho-Hum." At press time, CBS was prepared to ax Run, Buddy, Run and the Jean Arthur Show; NBC was replacing Roger Miller and The Hero; and ABC was dropping Shane, The Rounders, The Man Who Never Was, Hawk, Milton Berle, and 12 O'Clock High.

The replacements don't sound like any real improvement—we'll have more games with The Newlywed Game and an evening version of To Tell the Truth; more detectives with Dragnet and Mr. Terrific. We can also sample The Invaders, Rango, The Avengers, Captain Nice, and on Wednesday evenings a fifth night at the movies, this time on ABC.

So what does all this have to do with religion? The one thing which distinguishes Western religions, particularly Christianity, from Oriental faiths is their affirmation of life. To live in the cauldron of misery called the Orient was to need desperately to escape. Christians, however, have held that life is good, and should be embraced and improved. That involves struggle and controversy—something of which TV is pretty devoid.

Jack Gould, television critic of *The New York Times*, once wrote, "A playwright . . . may have a good, original idea, but if it has anything to do with a contemporary controversy he can't get it on TV."

Yet, this is just the kind of material which must be part of the public discussion in general, and of the Christians' discussion in particular.

What really troubles me is that the real religion of millions of Methodists in their solitude may, like that of most Americans, be one of escape and not primarily one of Christian involvement.

However, in the midst of the mishmash spewed forth weekly, there is still some worthwhile programming, and occasionally one that simply should not be missed.

To assist in making the most of your viewing possibilities, let me suggest that you write for the program guides offered monthly by the St. Clements Film Society. The address is 423 W. 46 St., New York, N.Y., 10036, and the cost is 25¢ each. Better yet, invest \$3 for a year's subscription to the society's Newsletter.

This month's specials should offer some oases in the wasteland:

January 22, 4:30-5:30 p.m., EST, on CBS—Charles Dickens.

January 22, 6-6:30 p.m., EST, on CBS—The 21st Century, which replaces The 20th Century.

February 2, 9:30-11 p.m., EST, on NBC Hallmark Hall of Fame—Abe Lincoln in Illinois, with Jason Robards and Ruth White.

February 2, 10-11 p.m., EST, on ABC—David Frosts' Night Out in London, with Albert Finney, Peter Sellers, and Sir Laurence Olivier.

February 5, 10-11 a.m., EST on CBS—Interreligious Special, Religion and the College Student.

During February, Frontiers of Faith, Sundays, 1:30-2 p.m., EST, on NBC, is programming a series of dialogues between Dr. Paul Deats, Boston University School of Theology, and Mr. Donald Barnhouse on Awakening Peoples, Affluence, International Order, and Politics.

February 5, 6:30-7:30 p.m., EST, on NBC—Battle for Asia: Indonesia, the Troubled Victory.

February 13, 7:30-8:30 p.m., EST, on ABC—Pinnochio.

February 14, 10-11 p.m., EST, on ABC—*The Hall of Kings*, featuring Westminster Abbey's 900th anniversary. □

proclaim the gracious God and live as the gracious neighbor."

The assembly elected Methodist layman Arthur S. Flemming as its new president, to succeed outgoing EUB Bishop Rcuben H. Mueller. Dr. Flemming, president of the University of Oregon, will serve for the 1966-69 triennium.—James M. Wall

EUBs Court Dissidents

The Evangelical United Brethren Church's General Council has named a special commission to induce dissident churches in Oregon and Washington to endorse proposed union with The Methodist Church.

In related action, delegates to the November General Conference of the EUB Church gave approval for their Canada Conference to merge with the United Church of Canada.

Since 1962, the Pacific Northwest Conference has repeatedly petitioned the EUB Church for the right of "self-determination" if union receives approval. [See the timetable for the proposed union below; also A 'Yes' to Union, January, page 6.]

The merger in Canada requires a two-thirds majority ratification by the EUB's 32 annual conferences—the same needed for Methodist-EUB union. Last September, the General Council of the United Church of Canada (which includes former Methodists) voted to receive the EUBs.

The Canada Conference itself approved the merger plan by only 56 percent. However, Bishop Reuben H. Mueller said this was because the larger churches—mostly favorable to

A TIMETABLE FOR UNION

January, 1967
Plan of Union sent to annual conferences.

February 14, 1967 Florida EUB Conference first to vote.

May 3, 1967 Georgia Conference (CJ) and Wyoming Conference (NE) first U.S. Methodists to vote.

June 25, 1967 New York, Montana, and Southern California-Arizona last U.S. Methodists to vote.

July 13, 1967 Tennessee EUB Conference last to vote.

April, 1968
If union is approved, Uniting
Conference meets in Dallas,
Texas.

1980 Completion of union at all levels. union—have the same representation as smaller congregations.

The Canada Conference, with about 10,000 members in Ontario churches, is one of two EUB Canadian groups. The Northwest Canada Conference—covering Alberta, Manitoba, Saskatchewan, and British Columbia—is not part of the merger proposal.

In another ecumenical move at Chicago, EUB delegates gave their Commission on Church Union added authority "to participate in the preparation of a plan of union in the Consultation on Church Union" (COCU). Three others of the nine participating denominations have given their COCU representatives similar authority, but The Methodist Church is not among them. The 1968 General Conference will be asked to do this.

In other action, the EUB body:

• Declined by a narrow margin to change the denomination's traditional statement on temperance—one which sometimes has been interpreted as barring from church membership persons involved in any way in the manufacture or distribution of alcoholic beverages. Falling 10 votes short of

passage was a new statement strongly urging total abstinence but declaring that "voluntary total abstinence from all intoxicants is the true ground for personal temperance."

• Referred to their local churches for study a National Council of Churches statement on U.S. policy toward Communist China. Delegates concurred "in principle" with the statement but deleted specific references which would include the Viet Cong in peace talks.

• Approved extensive reorganization of the EUB Board of Missions along Methodist lines, a move which will simplify merger of the mission agencies if the Methodist-EUB union plan receives final approval.

Launch Ecumenical Study

Four national Methodist agencies are co-operating in a churchwide, twoyear study program of Christian unity launched last fall.

The Commission on Ecumenical Affairs is one of the sponsors, along with the Methodist Boards of Missions, Lay Activities, and Education.

Dr. Robert W. Huston, general sec-

retary of the Commission on Ecumenical Affairs, expressed hope that through this study, Methodists will gain a better knowledge of what Christian unity means for them and the church.

Chief resource for the study will be the book *That the World May Believe*, written by Dr. Albert C. Outler of Southern Methodist University's Perkins School of Theology faculty.

A study guide has been prepared by Dr. Dorothy McConnell, associate general secretary of the Board of Missions and head of its Woman's Division. This is among resource materials sent to key Methodist leaders.

In connection with the study, more than 500 persons are being invited to a conference March 9-10, in Cincinnati, Ohio, on the theme, *Educating for Ecumenism*.

Focus at the conference will be on reviewing ecumenism in its world dimension, examining Methodist involvement in the ecumenical movement in this country, and suggesting responsibilities and opportunities for local-church action.

The faculty for the conference will be interfaith in makeup and will include Father Gregory Baum of the Center for Ecumenical Studies at the University of Toronto.

ALABAMA JUDGE UPHOLDS METHODIST SYSTEM

Alabama Methodists are in a better position to move toward the church's mandate of racial inclusiveness now that a U.S. District Court has ruled illegal a state law concerning church organization and property ownership.

Judge Daniel H. Thomas filed an opinion in Mobile that Alabama's Dumas Act has "breached" the U.S. Constitution's provisions for church-state separation. In effect, the decision upholds the Methodist connectional system of church property.

The Dumas Act, passed in 1959, provides that an individual congregation may sever connections with its national organization and retain the property if 65 percent of the local members disagree with the parent body's social creeds and general policies

The Mobile decision stemmed from a suit brought by Methodist Bishop W. Kenneth Goodson of Birmingham and other officials against Northside Bible Church of Prichard, near Mobile. Formerly the Trinity Methodist Church, it withdrew from the Alabama-West Florida Methodist Conference in 1965, claimed the church property, and listed itself as nondenominational.

Judge Thomas ruled that by passage of the Dumas Act, Alabama had illegally expressed "preference to and aided those who profess a belief in a congregational structured church" as opposed to ecclesiastical systems

evolved by Methodism and other Protestant churches.

Bishop Goodson was gratified that the courts once again had sustained the connectional nature of The Methodist Church. The implications of the Prichard case, he said, go far beyond mere property and "involve the whole matter of the existence of the connectional and the episcopal churches."

The Rev. L. Powers McLeod, Montgomery District superintendent formerly at Mobile, called Judge Thomas's opinion a "landmark decision" even though it is being appealed to a higher federal court. He believes the ruling will add weight to a Methodist appeal now before the Alabama Supreme Court which seeks to reverse a previous lower-court decision upholding the constitutionality of the Dumas Act. The case concerns the property of Union Springs Methodist Church.

Lawyers for the withdrawing churches generally have cited "radical trends in The Methodist Church" rather than reasons of desegregation.

Methodist officials in Alabama expect the Mobile decision will help check what appeared last year to be a growing interest by a number of congregations to withdraw under the Dumas Act. The state of Mississippi has a similar law, but it generally is regarded to be more vague and has not proved effective for churches wishing to withdraw.

Bishop Love Recalled

Bishop Edgar A. Love of Baltimore has been called out of retirement to administer the Atlantic Coast Area of the Methodist Central Jurisdiction.

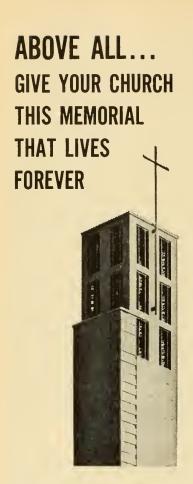
Bishop Love retired in 1964 after presiding over the Baltimore Area for 12 years. He now has assumed the episcopal post left vacant by the October, 1966, death of Bishop Marquis L. Harris of Atlanta, one of three active Central Jurisdiction bishops. Bishop Love is maintaining residence in Baltimore but spending most of his time in Atlanta, presiding over an area which includes Negro Methodist churches in Mississippi, Alabama, Georgia, and Florida.

The Central Jurisdiction will be permitted to elect a bishop to fill the spot left vacant by Bishop Harris's death if proposed union with the Evangelical United Brethren Church is ratified by annual conferences of both denominations this summer.

Criticize General Conference

A leading Methodist ecumenist and two publications of Methodist Church boards have looked on the 1966 General Conference and its approval of union with Evangelical United Brethren with a decidedly jaundiced eye.

Dr. Albert C. Outler, professor at Perkins School of Theology, said in Dallas that while his negative vote on EUB union might appear incon-



What loftier tribute to the memory of a loved one than the pure and inspired voice of Schulmerich® Memorial Bells! A living voice that remembers daily and keeps a revered name alive forever. Large or small, your church welcomes a gift of Schulmerich Bells in your own name, too... now in your lifetime. Appropriate plaque, if you wish. No bell tower needed. Write for details.



SCHULMERICH CARILLONS, INC.

3127 CARILLON HILL • SELLERSVILLE, PA.

® Trademark of Bell Instruments
Produced by Schulmerich Carillons, Inc.

gruous, it actually was a gesture in behalf of broad ecumenical involvement.

Dr. Outler, 1 of 40 delegates who voted no, said the union proposal—which still must be ratified by annual conferences this summer—failed to recognize the ecumenical movement as something beyond individual denominational mergers. He charged that there was inadequate opportunity for discussion and negotiation, and said the union plan was treated more like a corporation merger than a proposal having vast spiritual dimensions.

World Outlook, published by the Methodist Board of Missions, severely criticized both the fruits and the spirit of the General Conference. Noting "an uninformed conservatism and a stiff-necked pride" at the Chicago meeting, its editor, Arthur J. Moore, Jr., declared that in negotiating with the EUBs, "the Methodist attitude was consistently one of insisting on its own way." The editorial continued: "... what we got at Chicago was not church union but its opposite—denominational triumphalism."

The Methodist Board of Christian Social Concerns magazine expressed surprise that the EUBs did not "emphatically reject" the plan of union in that they "gave up everything unique to the denomination." Concern's article said that the projected union is also tainted by Methodist action to permit voluntary desegregation of annual conferences, and by a weak stance on ecumenism.

94 Methodist Congressmen

Among Protestant groups, Methodists continued to dominate the Washington, D.C., scene when the 90th Congress convened in January.

The 94 Methodist members of Congress represent 34 states and include 1 new senator—William Spong of Virginia—and 13 new representatives. Only the Roman Catholics, with 106, have more Congressmen.

Other leading Protestant groups surveyed show 82 Presbyterians, 67 Episcopalians, 54 Baptists, and 29 United Church of Christ members. Eighteen lawmakers are Jewish.

Methodists reelected to the Senate include John Sparkman of Alabama, J. Caleb Boggs of Delaware, Richard B. Russell of Georgia, Len B. Jordan of Idaho, Margaret Chase Smith of Maine, James O. Eastland of Mississippi, Lee Metcalf of Montana, B. Everett Jordan of North Carolina, Karl E. Mundt of South Dakota, and John Tower of Texas.

New on the House of Representatives roster are these Methodists: William Nichols of Alabama, Charles E. Wiggins and Robert B. Mathias of California, Donald G. Brotzman of Colorado, S. Fletcher Thompson of

INDFX

An alphabetical index covering Volume 10 of Together (January-December, 1966) now is available for 25¢ from the Together Business Office at 201 Eighth Avenue, South, Nashville, Tenn. 37203.

Georgia, James A. McClure of Idaho, Donald W. Riegle, Jr., of Michigan, Clarence E. Miller and Chalmers P. Wylie of Ohio, Lawrence G. Williams of Pennsylvania, Ray Blanton and Dan Kuykendall of Tennessee, and William L. Scott of Virginia.

Desegregation Hurdle Cleared

A decision paving the way for desegregating the first annual conferences in the Southeastern Jurisdiction has been rendered by the Methodist Judicial Council.

The church's highest judicial authority ruled that the North Carolina-Virginia Conference of the all-Negro Central Jurisdiction may transfer into and merge with three predominately white annual conferences of the Southeastern unit it overlaps.

The three conferences—Western North Carolina, Virginia, and North Carolina—gave the plan majority approval in voting last summer, but the latter did not attain a two-thirds favorable vote. The Judicial Council decision held that an aggregate voting total in the three receiving conferences was valid.

The merger, which could take place sometime in 1967, still requires approval by two thirds of the members of the Central Jurisdiction annual conferences, as well as two thirds in the transferring North Carolina-Virginia unit. The merger will involve 19,000 Negro members of some 200 churches. Negro and white ministers would have the same rights, privileges, and obligations in the merged conferences, and members of conference boards would be chosen without regard to race.

The plan does not call for the merger of Negro and white congregations, "until such time as a more favorable climate has been created."

Petition for Birth Control

A statement endorsed by 85 religious and scientific leaders has urged Pope Paul VI to take leadership in "forging a new consensus" on the need to combat the population explosion through effective means of birth control.

(Continued on page 14)

World Methodism: Which Structure?

PRESENT Methodist structures do not permit full utilization of mission resources, and Methodism's image is blurred in some nations because overseas churches seem tied to the U.S. mother's apron strings. Such findings emerged at a special consultation called by the Commission on the Structure of Methodism Overseas (COSMOS) at Green Lake, Wis.

Bishop Richard C. Raines of Indianapolis, COSMOS president, set the

session's tone by saying:

"Our aim should not be just to preserve the structures of The Methodist Church intact; that has never been our spirit. Nor should we . . . experiment irresponsibly. We know that structure should be determined by mission."

This was the starting gun for seven days of vigorous debate on autonomy, unity, and continuing strong structural Methodist interdependence. The consultative group, equally divided between clergy and laity, included representatives from the United States and 48 nations in Asia, Africa, Europe, and Latin America. Among participants were two dozen bishops, mission-board and ecumenical-agency executives, seminary professors, lay leaders, and Evangelical United Brethren observers.

The group finally drew guidelines recommending that COSMOS develop a plan for a Methodist world conference which would provide a basis for faith, membership, ministry, and general superintendency; and regional conferences which would have power over all matters within the territory of the regional church. Under such a plan, the United States and present Central Conferences would become regions. Details of the plan will be developed for presentation to the 1968 General Conference.

Sharp differences of opinion were voiced concerning the shape of a world Methodist structure which would allow maximum freedom to churches to guide their internal life while maintaining historic ties with Methodism in America and sister churches around the world. Proponents of the plan expressly denied any thought of building a Methodist superchurch with centralized power.

The composition of the study-work

conference reflected various organizational practices. There were representatives from Central Conferences, which have much control over affairs in their area; leaders from Brazil and Mexico, where Methodist churches have been autonomous for nearly four decades; and former Japanese Methodists now part of the United Church of Japan. All maintain close ties with The Methodist Church and continue to receive support and missionaries.

Five initial presentations offered alternatives of change by:

- Modification of the present structure of The Methodist Church.
 - Autonomy.
- A more widely representative world Methodist church composed of regional churches or conferences.
 - United churches.
- A world Methodist conference of churches.

At stake were theological convictions concerning the nature of the church and the role of world denominations in the ecumenical age, a fear of the breakup of the Methodist family, and concerns for continued support in terms of money and missionaries.

Despite continued assurance, some representing Central Conferences—notably those in India, the Philippines, and Africa—expressed fears of becoming isolated. European Methodists felt that the existing Central Conference structure gave them the degree of local autonomy they needed while maintaining their identity as a world church, important particularly for Methodists in Eastern Europe.

Spokesman for modification of the present structure was Bishop James K. Mathews of Boston. He said that he was a "bit embarrassed because this may seem a cautious and conservative approach," but he felt the present Methodist structure is "highly dynamic, changing, and varied . . . Methodism is structured for mission." His position, he said, may be supported "without excessive denominational pride nor a spirit of triumphalism."

Bishop Mathews had no quarrel with autonomy if the supranational view of the church was kept in mind. He felt that the Central Conference structure could be seen as an expression and fulfillment of autonomy. Of the proposal for a United Methodist Church Conference, he asked whether it might not "drain off" energies which might be better directed toward mission and ecumenical engagement.

The case for autonomy was forcefully put by Kim-Hao Yap, a Malaysian educator and pastor. He argued that a church engaged in mission in its own country cannot win favor if it appears to be part of a "foreign religious empire," suggesting that autonomous national churches would not be suspect on this count.

A united world Methodist church—as "simple as possible in its structure" but able to speak with a single Methodist voice—was proposed by Bishop Sante Uberto Barbieri of Argentina. The present General Conference, he asserted, is not a world conference but basically a North American General Conference with less than 10 percent of delegates representing other countries. The minority has little influence, he said, since virtually all laws to be enacted relate to U.S. matters.

The united Methodist church proposed by Bishop Barbieri would be an international body with consultative powers in which each national unit would be "duly and equally" represented. Central Conferences would become General Conferences for their regions. The U.S. group met and issued a statement saying it would be willing to urge that Methodists in the United States become a Central Conference along present overseas lines.

Still another proposal came from Ceylon's Dr. D. T. Niles, who asked for a world Methodist conference of churches built of autonomous national or regional communions and united churches. Like the present World Methodist Council it would displace, this structure would be only consultative in nature, and promote joint mission strategy and theological study.

COSMOS has hard work ahead before it can bring any specific plans for change to the 1968 General Conference. Acknowledging that John Wesley's catholic spirit must lead to a church ecumenically committed, the report of the consultation asked COSMOS to petition the General Conference to affirm that the goal of The Methodist Church in ecumenical relations is the union of churches "within the boundaries of theological conviction and to the degree that it strengthens the Christian mission."

It also asked that the committee call on the General Conference to "affirm that the fulfillment of one expression of its mission is the developing of autonomous churches in a relationship of mutual responsibility and interdependence." How this is to be accomplished remains for the future.

-BETTY THOMPSON

FREE 3-COLOR PEN . . . IF YOU DO NOT DRINK

★ SPECIAL REDUCED NON-DRINKER RATES ★ NO AGE LIMIT — LIFETIME BENEFITS

YES, accept this handsome De-Luxe Model 3-COLOR BALL POINT PEN—FREE—for letting us send you, with no obligation, complete details about the low-cost GOLD STAR Extra Income Plan for folks who don't drink.

If you are a total abstainer you deserve special consideration—you should be able to obtain your health and accident coverage at lower rates. Until now, non-drinkers have had to pay the same insurance premiums as those who drink. We believe this is unfair. That's why the Gold Star Plan for total abstainers offers this protection at substantial savings over other plans with comparable benefits.

Special Protection for Special People

You see, folks who do not drink are likely to have fewer sicknesses and accidents—so we feel they should not be made to help pay the bills of those who drink. By absolutely excluding drinkers, we are able to pass the savings on to our members.

Why not mail the coupon above today for the complete story about this exciting new plan? In addition to your FREE DeLuxe Model 3-Color Pen, you will receive an introductory "trial" membership offer.

No Age Limit - Lifetime Benefits

Every member of your family from the youngest to the oldest may be included. Whenever you or any insured family member gets sick or has an accident, Gold Star will pay directly to you: TAX-FREE CASH FOR EACH AND EVERY WEEK SPENT IN THE HOSPITAL. You can spend your Gold Star money on anything you like, too—rent, food, household expenses—as well as for the hospital and doctor bills! And yet that is only the beginning of the exciting story of this unusual plan, which many

call No-Limit Protection. It means that:

- There is No Age Limit on this policy. You get the same liberal benefits whether you are one year old or one hundred. It also means that . . .
- There is No Limit to the Number of Times you can use your policy—once a year or many times a year. It also means that . . .
- There is No Limit to the Length of Time you can receive benefits when confined to the hospital—even for life if necessary!

Remarkable? Yes, and sensible, too! The new Gold Star Extra Income Plan truly offers "special protection for special people". The fact is, if you are a non-drinker you deserve special consideration—you should be able to obtain sound, reliable protection like this at substantial savings.

The Added Protection You NEED!

Did you know that on the average, members of one out of every two families will spend some time in the hospital this year? Every day, of the 64,000 people who enter our hospitals—47,000 of these go in for the first time in their lives! No one knows whose turn will be next. Don't take chances with your financial security

We both know that a sudden fall on the sidewalk or a slip on the stairs can put us in the hospital for many weeks. Nobody can predict when we will get sick either. But we do know that, all of a sudden, any one of us may have to go to the hospital for weeks or months, and the cost could be many hundreds or even thousands of dollars!

You Get So Much — For So Little

Stop and think—can you afford a long siege in the hospital for

yourself or a loved one—with costly but necessary X-rays, doctor bills, drugs and medicines, not to mention the daily living expenses and household bills? Many folks have lost their life savings, their cars, even their homes, trying to meet such expenses. Once the doctor says it is your turn to enter the hospital, it's too late to buy coverage at any price!

If you have the wonderful Gold Star Extra Income Plan, you won't have to worry about the terrible financial threat of expenses developing from an accident or illness. Just a few pennies a day will provide the peace of mind, the feeling of safety and security you and your loved ones need in time of serious trouble.

MAIL FREE GIFT COUPON TODAY

Why not take that all-important first step right now? Just mail the coupon and we will send you your handsome FREE GIFT PEN that writes in 3 colors... plus complete information about this wonderful plan. In the privacy of your own home, see for yourself all the features Gold Star guarantees you, at such low, low cost. Then you decide whether or not you want to have this protection.

If you don't drink, act quickly. Without cost or obligation, get this coupon into the mail TO-DAY, "Later" may be too late.



SOUVENIR OF HISTORIC VALLEY FORGE

3-Color Ball Point Pen has no advertising.
Writes in Red, Green, Blue . . .
Writes three times as long . . .
Just select the color you want and press the button!

Writes in Green Writes in Red

HANDSOME PEN THAT WRITES IN 3 COLORS SENT TO YOU WITH FACTS ABOUT GOLD STAR'S LOW COST EXTRA INCOME PLAN

-FOR ABSTAINERS ONLY-

Grateful Policy holders Praise Gold Star Protection A few of Thousands of Letters from Grateful Members

DWARD I TOMPKING MILLS II NO S

"It is a privilege and a pleasure to be a member of the Gold Star Family. I have called upon them four times in the past three or four years and received full benefits each time."

"Your prompt disposition of my two claims has more than justified my expectations. They were taken care of in the exact manner that you advertised. Thank you."

"Of all the types of coverage I carry, only yours took into account major medical bills both in hospital and after. Delighted I joined your plan. Every eligible person should be a member."

MRS, ELEANOR H. REED, Miami, FLORIDA

"In my opinion, the Gold Star Insurance Plan is the greatest thing that has ever happened. It definitely rewards those who are total abstainers. The charges on the policies are so reasonable and the amount of coverage is so generous."

"You were very punctual (same week!) in paying our claim. With a family the size of ours, this prompt check from you made a great deal of difference. In fact, because of it, we met our obligations on time."

"I never in all my 71 years have had any insurance company deal any more fair with me than De Moss Associates have. No red tape or stalling. I'm ever so grateful to you for your fairness and honesty."

LEADING AMERICANS PRAISE GOLD STAR PLANS



DR. WILLIAM R. BRIGHT, President, Campus Crusade for Christ International: "I am in favor of any effort which is aimed at the moral and spiritual betterment of our nation. By offering to non-drinkers insurance protection at reduced rates, the Gold Star Plan is one of those efforts, and I recommend it heartily."

DR. WALTER H. JUDD, leading American statesman: "Abstinence from alcohol undeniably improves health and prolongs life. It is appropriate that this should also bring financial benefit through the reduced cost of life and health insurance which the Gold Star Plan now provides,"





DR. CLYDE M. NARRAMORE, President, Narramore Christian Foundation: "When I visited the Valley Forge headquarters of National Liberty Life I was impressed with the outstanding personnel who administer the organization. It is remarkable that such a company recognizes non-drinkers and makes insurance available to them at reasonable rates."

UPTON SINCLAIR, Pulitzer Prize author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."



GOLD STAR PLANS ARE NATIONALLY KNOWN

This Gold Star Plan is issued by the same trusted organization that has already issued Health Protection to hundreds of thousands of other non-drinking folks, and has offered it in more than 300 leading publications including: Reader's Digest, Farm Journal, Christian Herald, Woman's Day, Redbook, Together, Family Circle, McCall's, Better Homes & Gardens, Ladies' Home Journal . . . and many others.

Money-saving Gold Star Income Protection Plan is something special. In fact, ALL Gold Star Protection is special. Gold Star offers its protection ONLY to folks who do not drink—and the savings this makes possible enable Gold Star to give maximum protection at minimum cost!

FREE 3-COLOR PEN

Mail to:

THE GOLD STAR PLAN ★ Dept. 27, Valley Forge, Pa. 19481

0-0-1-8851-027

I do not drink. Please mail me, as an adult non-drinker (21 or over), my FREE BALL POINT PEN with FREE details of how I and other members of my family (regardless of age) are entitled to extra income benefits and substantial savings through the Gold Star Extra Income Plan. I understand that I am under no obligation whatever and that the pen is free. (NOTE: Offer limited to one member of each family, and to those who have never before received a Free Gift from Gold Star.)

Ar. Ars		Age
Miss	(Please Print)	
Street or DED No.		

NO COST-NO OBLIGATION

TOURS

This journey to the Holy Land will fulfill your dream of peace.

To go to the Holy Land is to leave the 20th century and return to Christianity's birth. And our Bible Lands Tour takes you there for as little as \$997*—with guaranteed escorted departures every Monday, through 1967. Stand where a stable stood in Bethlehem, retrace His steps along the Way of the Cross, feel His presence in the Upper Chamber of the Last Supper. Far more than a journey, your visit to the Holy Land will be a soul-stirring experience. Mail this coupon for complete details and information on our Pay Later Plan.

*Based on 14-21 day ITX Economy Excursion fare from N.Y.

Lufthansa German Airlines, Dept. T2 410 Park Avenue, New York, N.Y. 10022			
Send information on the Holy Land journeys.			
Name			
Address			
CityState			
ZipI plan to leave			
My Travel Agent is			
← Lufthansa			

THE 1967 17th ANNUAL

Alaskan

Cruise for Methodists

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters, on the 17th annual Alaskan Cruise-Tour for Methodists. Choice of two departure dates—June 25 and July 27 from Chicago. For the past seventeen summers these tours to Alaska have been operated for members of The Methodist Church, and each time a wonderful group of congenial people who enjoy friendly travel together, assembled for the trip.

Sailing aboard Canadian Pacific's new S. S. "Princess Patricia" the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett, and Carcross in Alaska and the Yukon. The Pacific Northwest, Jasper National Park, Banff and Lake Louise. . . are included in the trip. Altogether a marvelous escorted tour with the best company of fellow travelers imaginable.

Tour limited to thirty people—Demands are heavy—Send your reservation in early.



Write for free literature to:
Methodist Alaska Cruise-Tour
c/o CAREFREE TRAVEL, INC.
Suite 850
401 No. Michigan Ave.
Chicago, Ill. 60611
No obligation

"Heartfelt appreciation" was expressed for the Roman Catholic concern over problems of population and poverty, but the statement stressed that "a new moral concensus must be achieved . . . and man's responsibility to the next generation includes a primary duty to limit that generation's size."

The statement was circulated by Dr. John C. Bennett, president of Union Theological Seminary, and Nobel Laureate Edward L. Tatum of Rockefeller University.

Methodist signers included Bishops James K. Mathews of Boston, Sante Uberto Barbieri of Buenos Aires, Hobart Amstutz of West Pakistan, Robert F. Lundy of Singapore, and Hazen G. Werner of Hong Kong-Taiwan, who is chairman of the World Methodist Family Life Committee.

Also, Dr. Ivy Chou of Methodist Theological School in Sibu, Sarawak, Borneo; Dean Walter G. Muelder of Boston University School of Theology; Dr. Schubert Ogden of Perkins School of Theology in Dallas; the Rev. Harvey L. Perkins of Sydney, Australia; and Dr. Paul Ramsey, professor of religion at Princeton University.

Urges 'Unashamed' Evangelism

Methodists should "count it a privilege to be unashamed and enthusiastic evangelists," Dr. Kermit L. Long told 300 church leaders attending the Methodist Council on Evangelism annual meeting in Nashville, Tenn.

The general secretary of the denomination's Board of Evangelism outlined four other issues he said must be faced in the next five years: discovering the "joyful purpose" in worship; learning and sharing the meaning of faith; continuing to develop a more functional relatedness between Mcthodist boards and agencies; and "hastening the march toward the unity of the church."

Looking past proposed union between Methodists and Evangelical United Brethren in 1968, Dr. Long envisioned the merging of three Negro Methodist denominations with the proposed United Methodist Church. His reference obviously was to the African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal Churches. The three also are conducting their own union talks and two are involved in the Consultation on Church Union.

Bishop Gerald Kennedy of Los Angeles, president of the evangelism board, voiced doubt that many of the current unity and union moves will bring true church renewal. The bishop said he doubted the proposed Methodist-EUB union would "do a single thing for either one of us in spiritual rebirth." He added, "I hope I'm wrong."

Speaking on an ecumenical strategy for evangelism, Dr. J. Robert Nelson of Boston University said that Methodists are making significant contributions to the ecumenical movement, but "should do much, much more." Chairman of a national group called Methodists for Church Renewal, Dr. Nelson called on Methodists to use their rich resources in an ecumenical witness, and seek to serve all strata of society through "calculated deployment" of members.

New Methodist Congregations

The 15 new congregations below, all constituted in 1966, are listed with charter date, organizing pastor, and membership. Methodism has a goal of 400 new churches each year.

Daytona Beach, Fla.—St. Andrews Methodist Church, May 8. Daniel Harrison; 75 members.

Lancaster, S.C.—Church of the Good Shepherd, May 22. Robert B. Clyburn; 46 members.

Utuado, P.R.—Caquana Methodist Church, May 29. Jose Vega Franquiz; 33 members.

Richardson, Texas—Arapaho Methodist Church, June 1. Dan Adams; 50 members.

Plano, Texas—Briarwood Methodist Church, June 1. Loren Vaughan; 50 members.

Dix Hills, N.Y.—Dix Hills Methodist Church, June 18. Robert S. Hall; 66 members.

Anniston, Ala.—St. Mark Methodist Church, June 26. Doyle Gunter; 70 members.

Shelby County, Tenn.—Good Shepherd

Methodist Church, July 10. Edward Horton; 72 members.

St. Joseph, Mo.—Deer Park Methodist Church, July 31. Forrest Williams; 31 members.

Hobbs, N.Mex.—Aldersgate Methodist Church, September 11. William Hutchinson; 34 members.

Mesa, Ariz.—St. Andrews Methodisl Church, September 18. J. Harold Headrick; 115 members.

Maryville, Tenn.—Green Meadow Methodist Church, September 18. John K. McDonald; 32 members.

Laurens, S.C.—Golden Methodist Church, September 19. C. L. Calhoun; 12 members.

Wilmington, Del.—Skyline Methodist Church, September 25. Ronald W. Bergman; 62 members.

Fitzgerald, Ga.—St. Peter's Methodist Church, September 25. Zephoe Belcher, Jr.; 49 members.

New congregations should be reported directly to the Rev. Charles D. Whittle, Methodist Board of Evangelism 1908 Grand Ave., Nashville, Tenn. 37203.

Court Refuses Grant Review

The U.S. Supreme Court has refused to review an appeal from a Maryland state court's decision on government grants to three churchrelated colleges, including Methodistrelated Western Maryland College.

By its refusal, the high court has upheld the Maryland ruling of "unconstitutional" on the college grants. However, the action also limits the impact effect of the Maryland Court of Appeals decision to that state.

Some had hoped that review by the Supreme Court would determine the constitutionality of federal grants to all private colleges, but this issue is

still open to question.

Western Maryland at Westminster had been granted \$500,000 for new buildings. Proponents of the state grants pointed out that the funds were for academic and housing purposes, not religion. But opponents said that the grants were an aid to religion insofar as the structures were for church-related institutions.

Bishops Ask Peace Action

Methodism's Council of Bishops has expressed a desire to meet with representatives of other religious groups in seeking ways to work together for peace in Viet Nam. They agreed that 'dramatic action is needed to break the present impasse.

Meeting at the adjourned session of the General Conference in Chicago in November, the leaders' resolution stated: "We acknowledge the great responsibility which surely rests upon the religious communities in all lands with respect to this crisis." It urged laying aside "usual protocol and customary restraints" which might delay such a meeting.

The council also went on record as supporting Secretary-General U Thant in any new effort to bring about a ceasefire and negotiations. It also called on President Johnson to call for a truce in hopes of provoking a similar response from North Viet Nam.

"We express appreciation," the statement continued, "to those governments which are providing medical aid to all Vietnamese civilians wounded in the war."

The document called for the major political powers to initiate a program of "massive economic rehabilitation."

Meanwhile, Bishop Odd Hagen of Stockholm, Sweden, revealed that he is urging world Christian leaders to join him in issuing a special appeal for peace. The president of the World Methodist Council observed that if all the heads of the world's Christian confessional bodies endorse the appeal, it would represent a statement in behalf of 950,550,000 Christians around the globe.

TOURS

1967 **METHODIST** ALASKA CRUISE



July 11-July 29

An all-surface 18 day rail and steamer cruise to our Great 49th State—featuring a cool nine-day cruise on the Canadian Pacific's SS PRINCESS PATRICIA, visiting Prince Rupert, Ketchikan, Juneau, Skagway, Wrangell, Kitimat and Alert Bay. Thrilling narrow-gauge rail trip along the "Trail of '98" from Skagway to Carcross in the Yukon Territory!

Our Tour Will Be Led By The Reverend Donald Hart of The North Hill Methodist Church, Akformerly with the "Meet Your Neighbor" radio program, is a member of the North-East Ohio Methodist Conference of The Church and was Chaplain of the Ohio State Grange.



Your "Limited Size" Methodist Party will see

JASPER PARK LODGE BANFF SPRINGS HOTEL CHATEAU LAKE LOUISE VANCOUVER & VICTORIA SEATTLE—NORTHWEST AMERICAN ROCKIES

-100% ESCORTED . ALL-EXPENSE-

For your Free, Descriptive Folder on 1967 Methodist Alaska Cruise, fill in, clip and mail to:

METHODIST TOUR DIVISION: WAYFARER GROUP TRAVEL, Inc. Victory Parkway at McMillan St. Cincinnati, Ohio 45206

Name	
Address ————	
City and State	Zip Code

AROUND THE WORLD THREE-IN-ONE TOUR. Europe, Holy Land, Orient via Pan American. London, Paris, Berlin, Rome, Greece, Cairo, Jordan, Israel, India, Bangkok, Singapore, Hong Kong, Japan, Hiroshima, Honolulu, 48 exciting days' travel, fun, education, July 13/August 29, 1967, \$2,545 Dr. and Mrs. Allen experienced Methodist directors. For information and brochure write Dr. Ira Allen, Americans Abroad, Inc., 317 14th Avenue, S.E., Minneapolis, Minnesota 55414. Easy payment plan available.

BIBLE LANDS - MEDITERRANEAN

OUR 26TH ODYSSEY CRUISE-TOUR Madrid, Rome, Cairo, Mt. Sinai (or Upper Nile), Lebanon, Syria, Jordan, Israel—and 6 DAY MEDITERRANEAN—ADRIATIC CRUISE TO Cyprus, Rhodes, Greece, Venice and to London June 30 to Aug. 1—\$1585.00

WRITE FOR FREE BOOKLET TODAY BIBLE LANDS SEMINARS, Box 3T Wilmore, Ky.

AROUND-THE-WORLD-TOUR

18th annual around-the-world-tour. All expense and economical, includes sightseeing and conferences with Heads of States, Ambassadors, Editors, Educators, Missionaries, 16 Exotic countries—see HOLY LAND, Japan, Formosa, Hong Kong, Thailand, India, Nepal, Egypt. Greece, etc. Optional return via RUSSIA. July 3 departure. 7 wonderful weeks. (Also 31-day Holy Land Tour, departure June 30). Write for Folder.

BRYAN WORLD TOUR 1880 Gage Blvd., Topeka, Kansas 66604

BIBLE LAND TOURS 1967

21-Day Tour Departing July 11
Sponsored by The Rev. Howard C. Pettit Minister Greenfield, Ohio Methodist Church. Inclusive Price \$1350.00 (3 meals)
Also tours departing April 6—April 29
Scandinavian tour June 6 WRITE TO: KNIGHT TRAVEL SERVICE 111 JACKSON ST.-WEST JEFFERSON, OHIO 43162

The Experience of a Life Time! A VISIT TO

THE HOLY LAND

With a 5-day stop-over in London Fully inclusive by Jet from \$750.00 21-days from New York back to New York.

Frequent departures 1967/68 with experienced Leaders. Send for special folder with full information:

CHURCH TRAVEL CLUB P.O. Box 861 Clinton, Oklahoma 73601



Ordering Cards?

TOGETHER accepts advertisements only from reliable dealers. If the advertisement mentions the word "approval" or "approvals," the dealer intends to send a selection of merchandise known as "approvals" in addition to any free items or ones you have paid for in advance. If you keep any of the "approval" items, you must pay for them and return the ones you do not wish to buy. If you do not intend to buy any of the "approval" items, return them promptly, being sure your name and address are clearly written in the upper left-hand corner of the package in which vou return the merchandise.

a Free dollar box of Candy Worth \$1200? How accepting a free box of Mason Candy netted

How accepting a *free* box of Mason Candy netted Mrs. Koubek's Band Parents group \$1200 profit in just seventeen days!

As chairman of the drive to raise money for needed band equipment, Mrs. Arthur Koubek of Lyons, Illinois, was faced with the problem: how to raise funds quickly, without risk or investment. She found the solution in the Mason representative's offer of a free box of candy. When the Mason man delivered it, he explained Mason's famous protected fund-raising plan.

Mason supplies your group—completely without risk or investment—a choice of beautifully boxed, top-quality Mason Candies. At no charge, each box has an attractively printed band, bearing your organization's name, picture, and slogan. Mason even pre-pays shipping charges. Your group makes a big NET PROFIT of 66% (40¢ on every dollar box that costs you only 60¢) and you pay nothing till after your drive is over. Anything remaining unsold can be returned for full credit! No risk, no investment—you pay only after you

have collected your profit! Many community, school and religious groups have raised from \$300 to \$2500 in four to twenty days. So can you.

For details and your free box of Mason Candy: fill in coupon below.

Form Ecumenical Seminary

Reflecting a new spirit of Protestant co-operation, the autonomous Methodist Church of Mexico recently pledged its support to form an ecumenical seminary.

In action taken at their General Conference, the Mexican Methodists decided to work in the training of Protestant ministers with the Episcopal, Lutheran, Congregational, Disciples of Christ, and Baptist Churches.

In other action, the General Conference voted to replace the Council on Co-operation, composed of eight U.S. missionaries and eight Mexican church leaders, with a new agency.

The new Commission on Co-ordination will be composed of 16 members—three of them missionaries—to represent the church in all its relations with U.S. Methodism.

In an address on ecumenism, Bishop Alejandro Ruiz, reelected for a fouryear term, told conference members that unity included Roman Catholics.

He also expressed the view that organic union among Protestant denominations in Mexico must be looked upon as the fruit of co-operation instead of the end in itself.

New Louisiana Hospital

Work began last November on a new 160-bed hospital in New Orleans after Louisiana Methodists signed a \$4.4 million construction contract.

The contract was the first phase in building a proposed 480-bed hospital on a 22½ acre site donated by New Orleans land developer Marvin Kratter.

Last June, the Louisiana Annual Conference voted to raise a minimum of \$200,000 toward the project in the current conference year.

CENTURY CLUB

Six new members join the Century Club this month. They are:

Mrs. Dora Butterfield, 100, Los Angeles, Calif.

E. W. Couey, 100, Sedalia, Mo. Mrs. Nancy Huffman, 100, Lemoore, Calif.

Mrs. Clara Kuttler, 100, Tribune, Kans.

Samuel F. Noland, 100, Decatur,

Mrs. Gordon B. Rayle, 100, Elberton, Ga.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.

The White Man's Curse

By W. W. REID

ALWAYS WINCE when the radio announcer says, in a voice of victory, "We kill 100 Viet Cong! Our losses minimal!" Or when he tells us, "Three thousand of the enemy surrounded. They cannot escape alive." Or when the military observer reports, "A score of enemy villages were aflame. Inhabitants seen rushing for the hills"—or for the cayes.

Again comes the news, "Our losses this week only half those of last week." (Days later we learn that the *minimal* really meant 10 of our sons were killed, and twice as many maimed and wounded; and the *half* turned out to be 30 or 40 men and boys.)

And the newspaper headings are no less jubilant at the killing of large numbers of the enemy, and seemingly satisfied if only a fraction of that number of Americans forfeit their lives in the struggle. We seem to carry over, in other language, an idea that came to the fore in a couple of earlier wars: namely that a certain number or group of American youths are *expendable*, so long as the adversary loses a considerably larger number. The dictionary defines the military use of *expendable* as "designating equipment or *men* considered replaceable and, therefore, *worth sacrificing* to gain an objective" (italics mine).

Now I wince at all this because I am very deeply troubled by it; and yet I am inextricably bound up with the society that perpetrates and helps perpetuate this idea and condition. Why do I respond as I do when these reports come dancing over the air—or in my newspaper?

In the first place, the loss of even one American in this or any war—declared or undeclared—is a tragedy that must never be condoned, nor taken casually; nor is any American boy expendable.

In the second place, is not a Viet Cong boy (or a Chinese boy, or a Russian boy) a brother of mine—a child of my heavenly Father, and valued by him—the son of a loving and concerned mother—a human being to be conserved—not chattel to be expended for an "objective" concocted in the minds of other men?

A neighbor of mine has a son in the military

service in Viet Nam. Awaiting his return to the home and family he loves are a wife, two children, and his parents. There is not a waking hour when he is not in their minds and in their prayers. I have often asked myself, "What would they say if the *minimal loss* included that son, husband, and father? Or if some general decided that that young man and his whole company were expendable so that a company of sons of other fathers and mothers be driven from underground fortifications?

Somehow we must come to know that every boy of every race is entitled to life; that death in military struggle is tragedy, not glory; that no boy is minimal nor expendable in the sight of God—nor should he be in the sight or hands of men.

And I am quite convinced that if the "high civilization" which the white man has developed ever is replaced by some other form of society with a quite different culture, it will happen because the white originator and developer looked upon men of other colors and cultures as inferior—even expendable.

I once heard a "cultured white American" say it annoyed him to think that people of other colors, other social views, other languages also lived on this earth. And I fear many more feel the same annoyance—at least they act so. Tell them that 60,000 Chinese perished in a Yangtze River flood. So what? They were expendable—they were only Chinese! Some few, mostly brought up in the Christian tradition, will give some tokens of relief for the flood-sufferers—but the victims are not in our family, not our kith and kin under God, not men like ourselves, perhaps not even men.

Is it not this unspoken but very real "philosophy of others" that underlies our nonrecognition of the humanity and value of a Vietnamese boy, and lets us rejoice when "we kill 100"? This is the philosophy that is the curse of the white man and of his "civilization," and may eventually drive him from the cultural heights he feels he has reached.

And with that civilization will perish the religion he "professes"—but does not live.

Though the ecumenical movement is half a century old, its biggest breakthrough came with the Vatican Council, called by Pope John XXIII. Its recognition of Protestants as 'separated brethren' rather than 'heretics' signaled the end of dreary centuries of tension, distrust, and fear among Christians. In short, says this author . . .

The Christian Cold War

Is Over

By LOUIS CASSELS
Religion Editor, United Press International

N ROME, Italy, a Methodist theologian reads the Scripture lesson for a sermon preached by the Pope.

In Dallas, Texas, a Southern Baptist pastor praises the Roman Catholic Church for its evangelistic outreach in big cities.

In Boston, Mass., a Roman Catholic cardinal stands before 800 Presbyterian Assembly delegates, and with outstretehed arms greets them as "dearly beloved fellow Christians . . . brothers in Christ."

And in Buffalo, N.Y., Catholic nuns and Protestant church-school teachers work side by side in a vacation church school for slum children.

Events such as these would have been utterly inconceivable 10 years ago. Today they are becoming commonplace. They are surface signs of the most important development that has taken place in the world of religion in at least 500 years:

Peace has broken out in the cold war among Christians.

For dreary centuries following the Reformation split, both Catholics and Protestants scemed to have forgotten entirely what Jesus said at the Last Supper:

"By this shall all men know that you are my disciples: that you love one another." In the words of Father Hans Kung, Catholic-Protestant relations during this era were characterized by "violent words and loveless deeds . . . mutual prejudice, ignorance, misunderstanding, distrust, suspicion, standoffishness, and arrogance."

Each side blamed the other for the sehism. But the great majority of humanity, which is not Christian even in name, was not much interested in the arguments pro and con. It simply took note that Christians, who claimed to possess a universal gospel of love, could not get along among themselves.

Ecumenical Beginnings

The miracle which is known today as the Ecumenical Movement began about 50 years ago as a drawing together of major Protestant communions. By 1948, they had advanced far enough in mutual understanding to form an organization called the World Council of Churches. Its aspiration to become an ecumenical (or all-inclusive) Christian fellowship was greatly enhanced by the affiliation of Eastern Orthodox Churches. But the Roman Catholic Church with its 500 million Christians remained aloof from the World Council, not even deigning officially to acknowledge existence of the organization.

There matters stood until 1958 when the vast powers of the papacy came into aging but still vigorous hands of one of the greatest Christians in history—Pope John XXIII. During the brief five years of his reign, Pope John changed the whole climate of Christian relationships.

Protestants ceased to be "heretics" and became "separated brethren." Leaders of major Protestant churches visited the Vatican and were received with open-armed affection. When the World Council of Churches held its General Assembly in New Delhi in 1961, the Pope sent official Catholic observers. The following year, when Vatican Council II began its work in Rome, Protestant observers were given the best seats in the house.

The death of Pope John in 1963 caused great sorrow among Protestants, first because they had come to love this magnificent old man, and second because they feared that Catholic concern for Christian unity might die with him. But it quickly became evident that his successor, Pope Paul VI, and the overwhelming majority of the Catholic bishops represented at the Vatican Council were determined to move full speed ahead toward

the realization of Pope John's grand dream of "renewal and reunion."

The Vatican Council, which continued for four years, contributed enormously to the improvement of Catholic-Protestant relationships. It did not, by any means, modify all the Catholic teachings that Protestants find unacceptable. On the contrary, it explicitly reaffirmed some of the doctrines—such as papal supremacy—which loom as the largest stumbling blocks to Christian unity.

Still, the willingness of Catholic leaders to open up all kinds of issues—even the question of worship of Mary—to free and searching debate was impressive to many Protestants, particularly those who hitherto had thought of the Roman Church as an ecclesiastical dictatorship, hostile to freedom and impervious to reform.

Getting Better Acquainted

Since the Vatican Council ended a little more than a year ago, the Ecumenical Movement has entered a third phase. It seems likely to continue for a good many years. For want of a better name, it might be called the phase of *dialogue*.

Dialogue is a word theologians have adopted to designate any conversation or activity in which Protestants and Catholics become better acquainted. The late Father Gustave Weigel, a Jesuit priest who literally gave his life in the service of the Ecumenical Movement, emphasized that dialogue is not meant to convert or persuade—or even, necessarily, to resolve differences. Its first and essential goal is to get the issues out on the table, to let each side find out accurately where the other really stands.

Father Weigel was convinced that this process would reveal many areas in which Catholic-Protestant differences are more semantic than substantive. But he knew that it also would point up real disagreements on which neither side can compromise without sacrifice of principle. He said these genuine differences should not be minimized, nor should they be discussed with timidity or exessive mutual courtesy.

"Now that we know we are

brothers," he used to tell Protestant groups, "we can afford to argue honestly. The important thing about brotherhood is that you go on loving one another even when you disagree."

Formal Catholic-Protestant dialogue has proceeded during the past year on an impressive scale. Delegations of Catholic scholars, representing the U.S. hierarchy's Commission on Ecumenical Affairs. are currently engaged in bilateral theological talks, on a continuing basis, with similar delegations of Methodists, Episcopalians, Presbyterians, Lutherans, and Eastern Orthodox. An official channel of liaison has been opened between the National Catholic Welfare Conference and the National Council of Churches, and the latter has appointed a Roman Catholic priest, Father David Bowman, S.J., to its

Perhaps the most promising development has been the establish-

fort to make ecumenism a live program in thousands of Catholic parishes across the country.

Simultaneously, the National Council of Churches published a booklet advising laymen how to organize and conduct "living-room dialogues" between small groups of Protestants and Catholics.

It is not difficult to get personally involved in the Ecumenical Movement. One easy way is to join (or, if necessary, form in your community) a chapter of the Gustave Weigel Society. This society, named in honor of the ecumenical pioneer quoted earlier, was formed in Washington, D.C., last year. It included Catholics and Protestants, clergy and laity, in about equal proportions. Its meetings begin with social fellowship over coffee and cake, go on to joint worship, and conclude with serious discussions of Christian life.

Information about the Weigel Society can be obtained from its

"Now that we know we are brothers, we can afford to argue honestly. The important thing about brotherhood is that you go on loving one another even when you disagree."—Father Gustave Weigel

ment at Geneva, Switzerland, of a joint working group representing the Vatican and the World Council of Churches. It will sponsor joint theological studies and seek practical ways in which Christians can work together on matters of common concern such as missions, social service, aid to refugees, and world peace.

At the Grass Roots

Recently, there has been a growing realization on both sides that the Ecumenical Movement will not get very far until there is dialogue at the grass roots, as well as between high-level official delegations.

Last April, the National Council of Catholic Men and the National Council of Catholic Women—the two largest organizations of Catholic laity—launched a joint ef-

president, Robert Balkam, at 4107 Thirty-eighth Street, N.W., Washington, D.C. 20016.

It is not necessary, of course, to affiliate with a national organization such as the Weigel Society. Some of the most fruitful grassroots dialogues take place on a very informal basis. It is usually desirable to keep the group small—no more than about a dozen persons—and evenly balanced.

A definite schedule of meetings should be set up in advance. Once a month for 10 months is a good timetable. The place of meeting may rotate from one couple's living room to another. It should be clearly understood that refreshments will be kept simple.

If you have a Catholic friend who's interested in the Ecumenical Movement, you can work with him in lining up people interested in

getting along

Together

A happy bridal couple in our town had just driven away from the church when they heard the angry sound of a state-trooper's siren. Embarrassed, the groom pulled over to the curb and asked what he had done.

"Nothing," said the trooper, "but I've been in front of the church for two hours directing traffic for your wedding. Now I want my chance to kiss the bride."

-MRS. TOM JONES, Chattanooga, Tenn.

•

I came alone to a city of thousands of people to be near my husband, who lay critically ill. Because of hospital visiting hours, I could not attend morning church services—so I went to an early morning church-school class.

Everyone was very kind, but I still felt all alone. Then the minister's wife came up with a smile, put her arm around me, and said, "I'll see you in church tonight."

Suddenly I had someone "waiting" for me, and I knew everything would be all right. I have since transferred my membership, along with my husband, to our new church "home." Thank God for ministers' wives! They are so often overlooked.

-Mrs. Nat S. Barnett, Waco, Tex.

0

The church-school teacher asked her class of 10 and 11-year-old boys to define temptation.

There was a lengthy silence. But finally one boy eagerly and confidently raised his hand.

fidently raised his hand.

"Temptation," he said, "is an invitation you don't have to accept."

—Mrs. Henry Lippitt, San Diego, Calif.

•

If you have a short, easily told tale that is true and smile provoking, let Together see it. It is worth \$5 to you if aecepted for publication. But no postage, please; eontributions not purehased cannot be returned.—Eps.

joining the group. Otherwise, ask your pastor to approach a Catholie priest for assistance in recruiting

participants.

Try to avoid including people who are excessively argumentative or opinionated. But you don't want wishy-washy, indifferent types, either. Anyone who participates in a living room dialogue should be prepared to speak up intelligently and accurately about the history and beliefs of his own church. That may require some preparatory study. Not the least of the benefits of dialogue is a deepening of one's understanding of his own tradition.

Learning From Disagreement

It is best to steer clear of highly controversial issues until the group has been together long enough to build mutual esteem. Begin with things that both sides deem important, but to which they may have different approaches—for example, prayer. Experience demonstrates that Catholics and Protestants nearly always learn a great deal from each other, to their mutual benefit, from discussions such as these.

Ultimately, of course, you will want to tackle the tough points of disagreement, such as the Pope, Mary, birth control. When your group moves into these turbulent waters, bear in mind that dialogue is not the same as debate. You are not out to score points or show the other people the error of their ways. You are trying to give them a clear understanding of what you really believe and why you believe it—and at the same time, you are listening with an open mind to what they believe, and why they believe it.

It is essential to true dialogue that you always take for granted that the other side is speaking in good faith, and that you interpret its position in the best, not the worst, possible light.

Dialogue should not be confined to theological doctrines. A commitment to social justice and community improvement is one of the important things that Catholics and Protestants have, or should have, in common. Dialogue can lead to joint action to combat racial discrimination, to relieve poverty, to improve schools, or to insure more wholesome movies for ehildren.

This kind of Catholic-Protestant co-operation on public problems is already taking place extensively at the national level, and is beginning to catch on widely at the community level. It offers great hope for growth in mutual affection. You cannot hate a guy who is fighting alongside you in a cause that is important to both of you.

No one can predict how far the Ecumenical Movement will go in the next few years. Dialogue takes time. After the incredible advances of the past 10 years, progress in the next decade may seem disap-

pointingly slow.

But there are millions of Christians, on both sides of the Reformation divide, who deeply believe what Methodist Bishop Fred Pierce Corson of Philadelphia said at the opening session of the World Methodist Council in London last August—that God the Holy Spirit is at work in the Ecumenical Movement, and we would be signally lacking in faith if we dared to set limits to what he can accomplish.

"Humanly speaking, the gulf between Catholics and Protestants now seems impenetrable," says Dr. Robert McAfee Brown, an ecumenical pioneer who served as a Presbyterian observer at the Vatican Council. "If we believe only in what is humanly possible, we should despair.

"But no Christian is entitled to believe only in what is humanly possible. We have to affirm—and really mean it—that 'with men it is impossible, but with God all

things are possible.'

"And that," he declares, "is why the ecumenical dialogue is important; not because we know what will come of it, but precisely because we do *not* know what may come of it. All we can really do is to say in penitence and yet in hope that we disagree, and that we agree that it is wrong to disagree.

"All we can really do is to proceed in faith and hope and love, believing that God can use our imperfect words, and out of them fashion an edifice in which he can dwell more fully in the life of men."

Texas-born Linda Schulze, followed by her interpreter, inspects a Saigon refugee-slum district in which she is to work. She found that the war had multiplied, perhaps by 25 times, the needs normally found here.



Linda Schulze:

Viet Nam Volunteen

ONE MUGGY Vietnamese night last May, the lights went out in Saigon as Linda Schulze prepared to write another letter to her parents back in San Antonio, Texas. All day long the warplanes had screamed overhead, and now she

could hear mortar fire in the distance.

"I feel like another Abe Lincoln, writing by candlelight," Linda began. "Sometimes the electricity is out, and sometimes the water is off. The lights being out isn't quite so

bad, but because the fan won't run the bugs aren't scared away, and neither is the heat."

She had been in Viet Nam for little more than a month, but what she had seen as a volunteer social worker made her own inconve-







niences seem almost like comforts.

"I am to 'assist in defining, locating, and initiating a social-service project in or near Saigon," she wrote, quoting from a newsletter issued by Vietnam Christian Service (VCS), an ecumenical refugee-relief program. She was the first Methodist missionary-social worker to volunteer, although she had just completed 31/2 years in Hong Kong with the Methodist Board of Missions. During that time, she had worked in the rooftop religious, social, education, and recreation centers of the huge apartment buildings which house refugees from mainland China.

She was in Viet Nam also as a worker for the Methodist Committee for Overseas Relief, her expenses paid by that organization. (By mid-1967, MCOR expects to have 16 other workers there, and this year will contribute half the VCS budget.)

The suffering, fear, and hopelessness of the war-torn and homeless is nothing new to the dark-haired Linda, now 27, who weighs about 115 pounds, loves classical music, was a high-school cheerleader and member of the National Honor Society. She attended Southwest Texas State College and Southern Methodist University, and received her degree in sociology from Trinity University, San Antonio.

But while she was in Hong Kong—looking forward to returning to the States—she received a letter from Dr. Atlee Beechy, VCS director. He told her that the church-sponsored program was in need of someone to organize a special welfare program that would provide the best long-range results for the thousands of Vietnamese war refugees who stream into Saigon.

Reaching Saigon in April, 1966, Linda found "poor housing, sanitation problems, frequent fires, a high incidence of communicable dis-

After only a few days in Viet Nam, Linda was deeply moved by what she found. "I've wandered through more muddy, mucky slums than most people know exist in the Saigon area. And I've seen so much poverty and need that I am not eager to see more. I am ready to start doing something."



Linda interviews Vietnamese applicants who will assist in the ecumenical welfare program she is organizing. Among their accomplishments: a day-care center to give working mothers a chance to earn money away from home; and a sewing class, enabling Vietnamese women to save on clothing and learn a trade.

eases, poor community leadership, social disorder among teen-agers, and young children left unattended at home while their parents work." There was a great need for food, clothing, housing, and medical care.

The VCS program—jointly sponsored by the Mennonite Central Committee, Lutheran World Relief, and Church World Service—is a comparatively small one. But before long Linda and her co-workers (Vietnamese, American, and Canadian) had set up group work with mothers and children, had organized cooking and sewing classes, were giving instructions in sanitation and child care, and had established a nursery for the children of working mothers.

Against this background, however, the sights and sounds of a savage war could not be ignored.

"As I hear the jets roar over," Linda wrote, "some have a very eerie whine. Knowing the mission of some of them, I can't help but think of myself, that I'm very glad they are ours and I am here in the city. But at the same time, I wonder what my thoughts and fears would be if I were a Vietnamese woman living in a village not far

from here, and I heard these same eerie sounds of power and death."

In another letter, she told about seeing a helicopter land. "An ambulance rushed up, loaded one uniformed man onto a stretcher and raced back across the street to the military hospital. The other three passengers—a man, a woman, and a baby—entered a room of the civilian hospital.

"All three were severely burned by napalm. Their clothes were torn and their hair dirty and matted as with shaking hand and staring eye they registered shock more emphatically than the baby's loudest screams.

"In the same hospital there were rooms filled with people of all ages who were missing an arm, two legs, or any combination of limbs. . . . As I sat at home that evening, I heard the boom of mortar fire—from whose guns I had no way of knowing, to hit which and how

Shopping in Saigon markets in July, Linda sees inflation at work. "Prices have at least doubled since I came here in April—and continue their steady rise."





As Linda went about Saigon, monsoon rains fell and gunfire was in the distance. She didn't mind the frequent rain as much as the aftereffects: "The mud, standing water, messy streets, and walkways... people living near dirty, unsanitary, insect-breeding swamps and rivers."



many people I could not know."

Back in San Antonio, Linda's father, the Rev. G. A. Schulze, said: "This is typically Linda. She loves people, and her concern always is for those in need."

It was typical, too, that Linda would write her parents toward the end of her six months of voluntary duty in a war zone.

"I want very much to stay here because I am so excited by it and involved in the work. On the other hand, I look forward to returning home for refreshment and relaxation."

She had been gone from the United States for 4½ years. She had seen her mother and father only once—when they flew to Hong Kong for a visit. But before returning to Texas, one other concern would delay her: she wanted to revisit the refugee center in West Germany where she had

Linda Schulze in Saigon:
"I've also been in rural villages
with Vict Cong in the bushes along
the roads, helicopters overhead,
and curious stares from women and
children in mud-thatched huts."

worked before going to Hong Kong and Viet Nam.

After Germany, Linda flew to New York in December. She conferred with church and mission officials there and in Washington before going on to San Antonio to spend Christmas with her family.

Her father recalls that Linda once dreamed of owning a Texas ranch "with a lot of horses." But as the New Year dawned, it became obvious that this young woman had something more important on her mind.

She would continue her education, working for a master's degree in sociology. There would be other areas of need, no doubt, like Viet Nam and Hong Kong. And she would be ready to serve again—perhaps again writing home, as she did from Saigon:

"Actually my work has gone so well and so many people have spoken and reacted favorably about my work that I am a little nervous.... Pray that I may have the strength, wisdom, insight, and humility, and also the tact and understanding and patience, that is needed for this task."

-H. B. TEETER

freedom from discipline, too? By IDA SING

THIS country was founded on freedom and—not freedom from—discipline. But today problem children and delinquents are developing earlier, criminals are starting younger, parents have less control over their offspring, and schools are less able to cope with behavioral problems and dropouts.

Federal, state, and local governments are spending more money, hiring more experts, and doing more and more research, trying to bring some order out of the chaos we have brought on ourselves. Still, our children have greater and greater freedom from discipline.

The father of one six-year-old girl asked the superintendent of a training school if he could bring her to visit "to show her where she might wind up if she doesn't start minding me."

The mother of a four-year-old boy was heard to remark as he took a second package of cookies from the supermarket shelf: "I just can't do anything with him any more."

A young mother left her guests to lie down with her eight-monthold baby. "She won't let me put her down alone," she apologized.

Thousands of other examples demonstrate how early we lose control over our children. Why? Because we are afraid of our children's disapproval, or of causing some terrible trauma. Or we are just too busy to get intimately acquainted with our youngsters.

There still are mothers and fathers who, with God's guidance, confidently and matter-of-factly, assume they know best for their baby. As the child increases in understanding, parents spend time and thought explaining the "why" of things to him, all the while showing their love in a very positive way.

Regrettably, though, a larger number of us are too busy, too soft, and too scared to be more than nominal parents. We try to kid ourselves into believing we are good parents if we provide material necessities and a few luxuries.

Have we misinterpreted the books on child psychology? Are we convinced we will do irreparable harm to their little psyches if we keep our children from doing just what they want? Perhaps we should give some thought to the danger of letting them feel we do not love them enough to set standards or give direction and restraint to their impulsiveness.

Self-expression? By all means. But if a child feels that nobody at home takes the time and trouble to make him behave, it is damaging to his self-esteem; and his conduct is likely to correspond to his low opinion of himself.

To know that someone cares what we do is to feel loved. So, even though they fight it all the way, children crave to be controlled. A 16-year-old boy visiting us made this clear to me. He mentioned some things he wanted to do, and I replied: "I don't care." When he repeated what he had said, I told him again: "I don't care." At that he pounded the table and roared in a voice half playful, half plaintive: "Don't tell me you don't care! Teen-agers want discipline, don't you know that?"

Not many youngsters have his insight, Undisciplined, most of

them only know they feel angry without knowing why, and they release their anger through unacceptable behavior. If they have not received discipline from parents, if they do not understand that discipline represents love and concern, they are not going to accept discipline from institutions, or the law. The responsibility, thus, is tossed right back into the home, where it always has belonged.

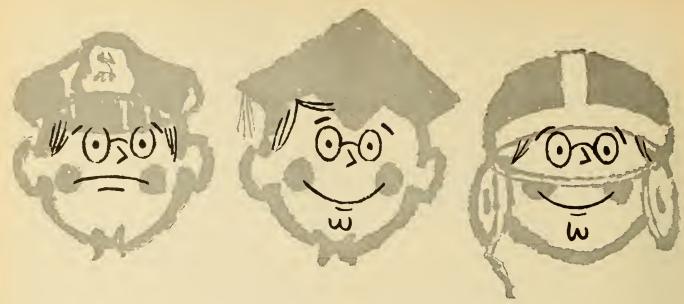
When Junior wails: "Everybody else does it," or "Everybody has one," the logical caring adult's reply is, "But you are not just everybody, you are my own special child. And I don't think this is the best thing for you (or we can't afford it), and here is why . . ."

So he has a tantrum. He will get over it, and even if he tells his friends you are a stingy killjoy, he will say it with a certain amount of pride. And his friends will envy his security.

I spanked my daughter until she was old enough to understand other discipline, and even after that I sometimes emphasized my explanation of "why not" with a spat on the behind. When a foster daughter, new in our home, saw me do this, she complained, "You never love me that way."

In the Sermon on the Mount, Jesus Christ asked: "Or what man of you, if his son asks him for a loaf, will give him a stone?"

Today we might ask: What parent is there of you, if his child asks for security and protection from his own unpredictable urges, will give him the means of destroying himself in the form of freedom to do as he pleases?



Policeman, professor, pal—which role best suits a teacher of fifth-grade boys?

Perhaps all of them, this seven-year veteran declares. And while he admits to occasional discouragement, and to being made uncomfortably aware that women teachers still predominate, he finds the rewards far outweigh the worry.

Confessions of a Church-School Teacher

By NEAL ASHBY

SUPPOSE I listened to our minister's appeal for three Sundays before I said to myself, "Well, maybe the need is extreme enough that they could use even me as a church-school teacher." And so, uncomfortably aware that most of the other teachers were women, that I had no theological training and was not a student of the Bible, I volunteered.

The very next Sunday I found myself sitting uneasily before my

new class—seven 5th-grade boys. I was suspicious of them and they were suspicious of me. The suspicions were well grounded on both sides. I didn't know how to teach, and they knew there were a lot more entertaining things to do than being taught.

But we managed . . . all year. By then, I was facing each Sunday morning with a lot more assurance. I volunteered for the next year, and the next. To my surprise, I now discover that I am a sevenyear veteran. And it occurs to me that some of what I have learned might be informative—and occasionally entertaining—to others, particularly men, who have at least entertained the idea of teaching church school.

After that first awkward, uncertain Sunday, I worked hard at getting the class and myself acquainted with one another. Having nothing to rely on except what came

naturally, I chanced upon a general tenor that I have found worth adhering to. It is a blend, as nearly as I can figure out, of supervision, companionship, masculinity, and freedom of expression. I try to be a friend, as well as a teacher, who is interested in the things boys are interested in; anyone is free to question or contribute.

As I got into my task, problems came in parade; they still do. But like the first one of establishing rapport between teacher and pupils, they get solved through a combination of trial and error, dumb luck, goodwill—and God's benevolence.

The first decision, to teach at all, was the critical one. After that, being one of the few men among many women was not terribly bothersome. I can still feel a little self-conscious when I see a group of men going into church while I, workbook in hand, head for the church-school rooms. But I know that when I get there, my boys will benefit from having a male instructor who can talk their language, and who is committed enough to his faith to teach it.

It is too bad so many men think of church-school as being in the women's realm. I've seen plenty of examples of women having a tough time controlling classes of boisterous boys. Most women simply wouldn't dream of throwing the ringleader out—as I have done. (Actually I just banish him to the hallway until it dawns on him that I just won't put up with the nonsense any more.) A man assigned to a girls class is a terrible waste of the kind of authority figure boys need and girls usually don't.

Within five minutes of the time you begin your career as a church-school teacher, you come face to face with what must be the cardinal principle of all teaching: if you can't control the class, forget it. Ruling with an iron hand, the speak-only-when-you're-spoken-to approach, is one way. I've seen teachers do it, but it never has appealed to me. It stifles the kids, closes their ears, and makes them hate church.

You have to act as if you are entitled to respect, and not be phony or supercilious in anything you do. You have to be willing to use dis-

ciplinary measures if necessary—though usually just demonstrating that you will use them is enough.

I never have felt that churchschool teachers have the leeway in this area they ought to have. Somehow, people don't expect their children to be dealt with as firmly in church school as they are in public school—and the kids know it. Of course, 90 percent of them or more are co-operative. But nearly every class has one spoiled youngster who, by cutting up or refusing to pay attention, disrupts the class.

To Hold your pupils, you have to get their interest. Sometimes, as in my case, this has to be done under the handicap of less than ideal quarters. Our classes bunch in various parts of a large, undivided meeting room. There is a lot of distracting sound and movement. So, how to get the interest of the twisting, probing, gabbling tangle of juvenile humanity confronting you?

I struggled long with that one and finally put together a simple but surefire formula: Talk about something they're interested in, in a way they can truly understand. Youngsters speak a simple language that's salted with slang. So, know the going slang. And young boys are interested in sports, pets, military affairs (whether a churchman likes it or not), and adventure. I'm sure there's another set of topics that dependably appeals to girls.

One of these subjects can be used effectively as an icebreaker, to ease the way into the lesson. With boys, you can ask: Who won that important high-school football game yesterday? How many members of the class have a cat or dog? A question like one of these will grip a boy a lot faster than will, "How many of you said your prayers regularly last week?"

Timely events are useful, too. Last fall we got off on quite a discussion about Halloween. Several boys told us about their tricks—some of them, like breaking eggs on automobile seats, quite objectionable. I was pleased that the boys could be frank, that they didn't think of me as an austere representative of the noncomprehending world of adults.

I asked them if they thought God would approve of Halloween pranks. In a spot like that, kids will always say "No," without thinking. I told them I didn't think God would mind pranks once a year—so long as no damage was done. With that reassurance, magnificently presumptuous on my part, and that opportunity to deal with something from their own sphere, the boys were ready for the lesson.

With a little thought, a subject of genuine interest to youngsters usually can be tied in with the day's lesson. Maybe we are covering man's responsibility to care for those less fortunate. Well, what about the pets we have? We who undertake to possess them have an obligation to be kind and considerate. A child may not readily see what he can do to help a widow: he may not even know any. But he can consider the kind of care and affection he gives his pet, and hopefully extend that experience to the area of human relationships.

When you're teaching biblical history, you want to make your telling as lively and dramatic as you can. Youngsters love a good story. Many of the Bible sagas are good stories by any standard. The description of Moses leading the chosen people to safety through the parted waters of the Red Sea—and then letting the waters envelop the cruel pursuers—never fails to win total attention.

I've learned by painful experience to be exceedingly wary of some things I don't yet know about the members of a new class. For one thing, I always make certain to listen carefully as they talk before calling on them to read. Thus I avoid putting a pupil with a speech problem in the embarrassing position of reading aloud.

I try also to be alert for the youngster whose personal background is in some way inferior to those of his classmates. Again, detecting him in advance may save embarrassment. You don't let talk about activities that cost money go very far if one class member has no money. Or about family outings if one boy's family never takes him anyplace. The boy treated harshly and deprived of love at home will be especially resentful of criticism

at church school. He'll usually be a greater behavior problem than the average boy. Handle him with care to avoid triggering his hostility.

One time I was telling the class that all members of the family should share in the household work, that it is wrong for the parents to be expected to do everything.

"My dad docsn't do much," blurted a likable lad, Michael.

"He brings home the money from his work," I responded hopefully.

"The only money my dad brings home is from a crap game," Michael came back, startling us all. He was basically a shy boy, but this apparently was something he wanted to get off his chest.

"He spends all his time in bars or sleeping," Michael announced, and then fell silent, obviously having said all he cared to about it!

Another special type is the high IQ pupil who wants to answer all the questions—and, to the teacher's dismay, knows all the answers! There are two things to guard against with a youngster like this:

1. Don't let him (or her) run away with the class, leaving the others to amuse themselves (which they're only too ready to do); and

2. Be sure you don't do your homework superficially, or the brainy child may find a part of the lesson about which he knows more than you.

The opposite is the child who cannot read. I see an example of this every year. He pushes off bravely but almost immediately stumbles, able to decipher only about every third word.

Having the youngsters read in turn is a useful method of getting them involved, or getting them to pay attention. It has never seemed to me that giving up this technique in deference to the nonreader was fair to the teacher. But I've developed a couple of tricks that are helpful. The readers can be called on in such a rotation that the material is finished before the nonreader's turn comes. Or the rotation can be engineered so that the nonreader gets the shortest paragraph to read—with the teacher's subtle prompting.

But teaching church school isn't all obstacles and problems. It can be sudden, totally unexpected, delectable laughs. Once I asked for the name of the important Hebrew leader who guided the chosen people after Abraham.

"Straus!" one boy exclaimed instantly, completing the name of a leading New York City area department store, Abraham & Straus, and ignoring Moses altogether.

On other occasions there were these refreshing exchanges:

Teacher: "What's this little square over here at the side of this diagram of the inside of a church as they used to look long ago?"

Pupil: "The bishop's bathroom." And, this:

Teacher: "Give a description of another church you have visited." Pupil, after a pause: "Boring!"

Once it was my turnabout privilege to deliver the biggest punch line, though there was no one from my side to appreciate it.

"How did we get our first vision of heaven?" I inquired.

"A revolution!" offered one, to a chorus of laughter from classmates who understood the mistake.

"No," I said, "it was a reve-lation. A revolution is when the children drive the teachers out of the church school—and it may happen any week!"

A LONG with the humor, there are warm, poignant experiences that remain vivid in memory. There was Mike Gargan, who bravely came to church school the day after his father was killed in a head-on auto crash. Mike never let on, except by being quieter than usual, that anything was wrong.

There was Joe Fanning, whose unfailing appearances I calculatingly encouraged all one year in hopes he could earn the first goodattendance pin of his seven years in church school.

Pupils are awarded pins if they miss no more than two of the some 40 sessions held each year. Absences due to illness are counted like those for any other reason. Joe got up to the last Sunday with only two absences. I knew he wanted the pin; though he never said so.

Joe never got his. He wasn't there the last Sunday. I have strong reason to believe he couldn't help it, that his parents took him away on a trip for the day. In the times I've seen him since, he has never referred to it. Neither have I.

And there are the boys—there's at least one in every class—who maneuver to get a seat next to you. I consider it a gesture that tells more about your success as a teacher than the number of theological questions a boy can answer. Eddie Brown gives some people the impression he's a tough kid these days. But he's one who always managed to get the chair at my right, and he still chats warmly whenever we meet. I believe Eddie will turn out fine.

Church school can be fun, it can be moving, and—as when the whole class takes an inexplicable notion to misbehave or doesn't seem to get the point of the lesson—it can be discouraging. I can't say the thought of resigning, or not returning to teach the next year, has never crossed my mind.

But you seldom have two bad weeks in a row. And now and then something unexpected and miraculous will happen. In a phenomenon I've seen repeated a number of times, one of the worst offenders suddenly gets disgusted with himself and the inattention he's been instigating and exclaims: "Come on, you guys, listen to Mr. Ashby."

Above all, the key to satisfaction in teaching church school is in remembering that your work is pure service. No one ever tells you there will be tangible rewards, thanks, homage, or praise.

But there is compensation of a distinctive, meaningful kind. One of the profoundest lessons I've learned is one that seems always to emerge from undertakings that might be considered obligatory and thankless. The volunteer finds himself gaining as much as do those he's seeking to help. In the case of church school, children are refreshing company and the teacher becomes thoroughly grounded in the fundamentals of his faith.

And let me tell you, if you can put over a timeless, elemental lesson in decent human behavior to a gang of skeptical, energy-charged American boys, you've contributed a mite, I venture—and derived a satisfying sense of accomplishment for sure.

When the Japanese educator sought to introduce his pupils to Christian homelife in America, he faced powerful opposition. What benefits could youngsters, most from Buddhist homes, receive from the long trip across the Pacific? It would be a waste of time, one official thundered, and . . .

A Waste of Money!

By JAMES A. GITTINGS

Japan's postwar honeymoon with America has come to an end. Gone from Tokyo are the travel posters which pictured the United States as a never-never land populated by peaceful people in outdoor swimming pools. In their place, handbills and headlined Diet speeches charge Americans with "rigidity," "imperialism," "anticommunist hysteria" and "neo-colonialism."

Amid this chorus of disaffection one voice rises to remind Japanese that Americans may not be a bad bunch after all. The voice is that of a grade-school boy. It sounds from the pages of a book which records a trip to the West Coast made in 1963 by 20 fifth and sixth-grade students of Tokyo's Aoyama Gakuin elementary school.

Called My American Journey, this candid and sometimes tender diary of a child from a Methodist-related school records his love affair with the United States. In addition to being a near best seller since its publication last year, the book gives Japanese readers another look at the odd people known as Americans, especially American Christians. It also is the final chapter in a story about an educator's dream that almost died aborning.

The educator, Yoshito Wakiya, a one-time professor of Christian history in Aoyama Gakuin University, is principal of the primary department in Aoyama's huge (16,000-student) educational complex. The former Drew University student (1932) had often asked himself:

Smiling children surround Professor Wakiya at Tokyo's huge Methodist-related school. "How can I make the Christian faith come alive for schoolchildren, particularly when most of them come from Buddhist families?"

While encouraging the children to honor their own traditions, he also wants them to know about the West. For him, the "best of the West" means America, and he believes that Christian homes are the root of the greatness he perceives in our country.

It was this which gave birth to Wakiya's idea—that of sending grade-school children at their most impressionable years to the United States. As a first step, he addressed a letter to parents of his fourth, fifth, and sixth-graders. Would they permit their children to fly to the United States for short visits with Christian families? Could they afford to pay for the trip?

One hundred and ninety parents answered "yes"—so many, in fact,

that Mr. Wakiya would later face the problem of reducing this number to only 20 students. Meanwhile, a formidable selling job awaited him in other quarters.

Dr. John H. Skillman, the field representative in Japan for the World Division of the Methodist Board of Missions, recalls that he "had visions of an aircrash, an epidemic of mumps, or a highway accident. I also told Mr. Wakiya that for lower-school children the educational benefits of such a trip were dubious."

But, in spite of himself, John Skillman felt the proposal take grip upon his imagination. He wrote letters to Bishop Gerald Kennedy of the Los Angeles Area and to certain missionaries on furlough in West Coast cities asking for their reactions.

Dr. Skillman's answers from America were dubious. Among the



comments: "No church could take such a responsibility"; "the weather is unpredictable in April"; "the educational advantages are outweighed by the risks." "How will we explain to ordinary Methodists that parents of students in a school partially supported by Methodist funds can afford to send their children halfway around the world?"

The last question did not need an answer: the proposal had found sponsorship in the office of Bishop Kennedy and in the living room of the WSCS president for the Los Angeles Area, Mrs. Otis J. Wittman, who told the bishop: "We would be happy to care for 20 children. How pleased we are!"

But necessary official permission remained to be won on the Japanese side of the Pacific. The first hurdle was Aoyama's policy committee. After an hour of impassioned pleading, the best Mr. Wakiya could win was a "no action" notation in minutes of the meeting.

Members of the board of directors at the 92-year-old Methodist-founded institution were more explicit. "A burden of responsibility which we have no right to assume," one remarked. But members refrained from an outright veto.

Mr. Wakiya found no encouragement from the Japanese ministry of education or the ministry of finance, and when a spokesman for the foreign ministry thundered "a waste of *both* time and money," he beat a retreat and began to lobby among his official friends.

At last—on April 1, 1963—Mr. Wakiya emerged from the brass doors of the foreign ministry with a file under his arm. Hc was tired; the battle had been long but he had won. Three weeks later—on April 20—a group of 20 garlanded children boarded an airplane at Tokyo's Hanada Airport.

Midway across the Pacific, the restless educator paced the aisle of the plane, looking down at his dozing 11-year-olds. One boy—Yoshihiko Nishimura, a lawyer's quiet son—was still awake. A notebook lay open on the child's lap, but Mr. Wakiya had no way of knowing that a book had already begun to take shape.

Young Yoshihiko was assigned with another boy, Yasu, to the John

Trowbridge family of Altadena, Calif. As the Trowbridge station wagon sped up the parkway ("How fast! How smooth!"), Yoshihiko looked around at his hosts: a boy near his own age, another slightly older, two girls, a mother with a nice face, and a father at whom Yoshi would look more closely when his courage returned.

That night he wrote in his notebook, "At dinner everybody closed his cyes while Charles said something in a low voice. I wondered what he was saying, but closed my eyes until the words were over. It was a prayer, of course—but Charles finished so quickly I didn't know what was happening."

Hostesses of the WSCS arranged bus trips to places like Knotts Berry Farm, Marineland, a large dairy farm, and—most exciting of all—to Disneyland. The grade schoolers snapped pictures, rode the elephants, laughed at leaping porpoises, and goggled at an automatic milking machine.

EPT in central view was Mr. Wakiya's concern, to have the children learn to know the families with which they were quartered. Yoshihiko's notebook faithfully recorded the steps in that process: the youngest Miss Trowbridge asked him how to say "I love you" in Japanese. Thereupon she taught the phrase to a girl friend, telling her chum it meant "How are you?" Next day a pretty stranger stretched out a hand to Yoshi, murmuring "I love you" as she smiled. The boy fled in crimson confusion.

The 10 days in America were quickly over. Returning via Honolulu to Tokyo, the children went back to their classroom, wrote their themes and raced home each night to check their mailboxes for letters from America. Some packed off gifts; one even made a transpacific telephone call.

But after weeks and months the letters ceased to come (a disappointment to both Japanese children and their parents). The children's newly polished English began to fade, and the United States receded across the Pacific. At the primary school, only Principal Wakiya continued to speak of the

American holiday, wondering whether he ever could prove his point. Now and then he overheard conversations at Aoyama board meetings. The sentences, clipped off as he approached, always seemed to include that grumble about "a waste of money."

Yoshihiko, meanwhile, was puzzled by his father's latest order. The proud youngster had brought home the report he had written for his teacher. It had earned the Japanese equivalent of an A. But now his father insisted that the paper be rewritten and expanded. Yoshihiko did not know that his teacher had urged his father to send the expanded manuscript to a publisher. Afraid of spoiling the boy, they did not tell him until the book was in print.

In early 1965, My American Journey was released to Japan's bookstores. Almost immediately its frank and unsophisticated expressions of opinion attracted attention. Yoshihiko had been by no means an uncritical guest. Occasionally Americans gravely offended him.

At other times Yoshihiko's pride was rubbed raw. He knew a lot about America; why hadn't Americans bothered to learn something about modern Japan? The irritation is clear in this anecdote:

"Someone showed us a newspaper. It had an article about us which told about our trip to the Seattle Fair the day before yesterday. When we went to the fair a reporter asked what we thought about Seattle's Cosmic Tower. A boy answered, 'It is just like a toy compared to our Tokyo Tower.' I'm sure the readers will be irritated as well as surprised to learn that Japan has such a big tower. They are not very well informed."

The book also reports at least one cultural collision between the senior Trowbridges and their guests. One evening Yoshihiko asked to be taken to a professional wrestling match. But John Trowbridge was not at all sure this would provide suitable entertainment for a fifth-grade boy. He could not have forseen the cagerness to see American grunt-and-groan artists of Yoshi, a boy from a land where big-bellied *sumo* wrestlers elicit more adoration than

movie stars. In alliance with the Trowbridge children, the Japanese boy kept the pressure on until Mr. Trowbridge relented. Off they went

to ringside.

On the whole, however, the book records a love affair with America. Writes an astonished Yoshihiko, "The scenery beyond our window became a vast field with black soil, green vegetables, and flowers all over. I saw great America for the first time . . .

"And I think the American people treasure plants. There are lawns in front of houses and flower beds in backyards. Even along the sidewalks, lawns are kept in order and nobody walks on them. In Japan, these lawns would surely be destroyed-but then, our Japan is narrow and restless; few people care about trees and flowers. In the United States the country is large . . . and people love flowers and lawns because they are created by God. If we are such good imitators in Japan, why don't we follow America in this respect too?

"Yasu and I sat in Casey's classroom. At 8:40 a great, big, tall woman teacher came in. The children stood up and faced the flag. They murmured something I thought was the Lord's Prayer until I noticed that nobody said amen at the end. Then I realized it was

a national pledge.

"Of course, I did not understand the words of the pledge, but I think pledges are good things. The Americans believe in their country and love it. What about us Japanese? In our country a lot of people don't even raise the flag on national holidays. That is a bad thing, I think. After Casey's school said the pledge, I told myself, 'I won't forget to raise a flag.'"

OT least of Yoshihiko's American discoveries was a new sense of pride in his own land. On the second day of his visit, the younger children of the family begged to be taken out for a Japanese meal. Again Yoshihiko kept his eager eyes open: "We didn't expect to taste Japanese food so soon. The Trowbridges had difficulty with chopsticks, so Yasu and I had to teach them how to use them.

"This made me realize something about my own country. Before coming to the United States I had a feeling that everything here would be better than at home. But watching these people with the chopsticks I saw that we have some great gifts they do not possess. Especially our skill with our hands."

Many Americans will find justification for Mr. Wakiya's "waste of money" in two short paragraphs of Yoshihiko's book—the lines the boy wrote in a Hawaii military ceme-

tery:

"When I remember that the people in this cemetery were killed by Japanese bombs, I feel very sad. I hope so very much there will never be another war! One of my friends claims to be an expert on war history. He says the Pearl Harbor bombing was not a surprise attack; that we had declared war before the planes came. But I don't care about that. When I am here I see that it was once natural for Americans to hate Japan; I see that it was natural for them to 'remember Pearl Harbor.'"

At first My American Journey moved slowly from the shelves: then sales picked up. Now—months after publication—a third printing is imminent. Japan's National School Libraries Council was first to take special note of it, recommending that copies be placed in every primary school in Japan. Next came Tokyo's mammoth daily newspaper, Asahi Shimbun, which spoke of the "vivid images of a boy reacting for the first time to another country." Other dailies, speciality organs, and weeklies followed suit.

One reviewer praised the book's "portrayal of American nature and family life, not a superficial portrayal but an honest view through a boy's eyes . . ."

Another commentator called My American Journey a "record of surprise, admiration, suspicion, and occasional fury." An author noted "a flowing prose by a genius-boy who outdoes university graduates."

Many of Mr. Wakiya's critics now admit they were wrong in opposing the trip. Others prefer to be more subtle, including many of Mr. Wakiya's colleagues in education who now pay him the tribute



Yoshihiko's parents kept the secret well until their son's book, My American Journey, was ready for publication.

of emulation by arranging tours of their own.

In California, there have been no second thoughts. "This was the greatest thrill of my life," Mrs. Wittman, the WSCS president, writes. Bea Trowbridge feels the same way: "No adult fully understands the ideas and imaginings of a child's mind, but my children will always think of the Japanese people in terms of the wonderful time they had with Yoshihiko."

Back in Japan, neighbors of the Nishimuras, and of 20 other families whose children made the trip, may grumble about "American neoimperialism in Asia." But the parents, in that Japanese way which always avoids direct contradiction, shake their heads in gentle doubt. "Well, if you say so . . ." begin the Nishimuras, "but there is a family over there in California named Trowbridge . . ."

A waste of money, indeed!

SKIING:

Prototype in the New Leisure



SOMEONE has said that church people don't know how the other half lives. This is literally true of the lack of contact between many of the regular Sunday-morning churchgoers and weekend skiers, prototype for a rapidly growing breed of Americans whose ranks also include millions of boating enthusiasts, campers, hikers, and those who just take off at the drop of a weekend, weekend after weekend. The number of skiers is roughly comparable to the number of Methodists: a few more than 10 million. There's overlap, of course —many church people do ski—but as the sport continues to expand and skiers wander farther from home, it becomes more and more a total weekend diversion.

WHILE SKIERS in Seattle and Denver can reach fine ski areas in an hour or so, the majority must put many miles between themselves and home before finding the manicured snow they seek. They do it gladly, with single-mindedness; and, in the midst of a weekend outing, don't ask why they're not in church unless you're ready for a blunt answer. Our informal research came up with a composite quote that goes like this: "I've never found a church that offered anything nearly as compelling." Are churchmen able seriously to consider what these people's words mean? Significantly, they are seldom spoken with any hostility, often with mere indifference. What is happening to Christian efforts to communicate the Good News? On the following pages, you will see pastors who are trying to understand the leisure revolution, several of them in co-operation with the National Council of Churches Christian Ministry With People in Leisure-Recreation. They did not offer easy answers. Instead, they posed more questions.

-Carol M. Doig

Status Symbols for Skiers: Parkas trimmed with patches, like these at left, from prime ski areas.





Snoqualmie Pass: Skiing Is a Family Affair

JUST AN HOUR'S drive east of Seattle, in the towering Cascades, tens of thousands of people spend their leisure time on skis, six months a year. One of the most popular areas is Snoqualmie National Forest, where Episcopalians, Roman Catholics, and Lutherans share a chapel and conduct ski services each Sunday morning. About 10 percent of the 5,000 to 6,000 Sunday skiers attend.

Recreational ministries sometimes pose thorny problems for church leaders. Bishop Everett W. Palmer of the Seattle Area of The Methodist Church says frankly:

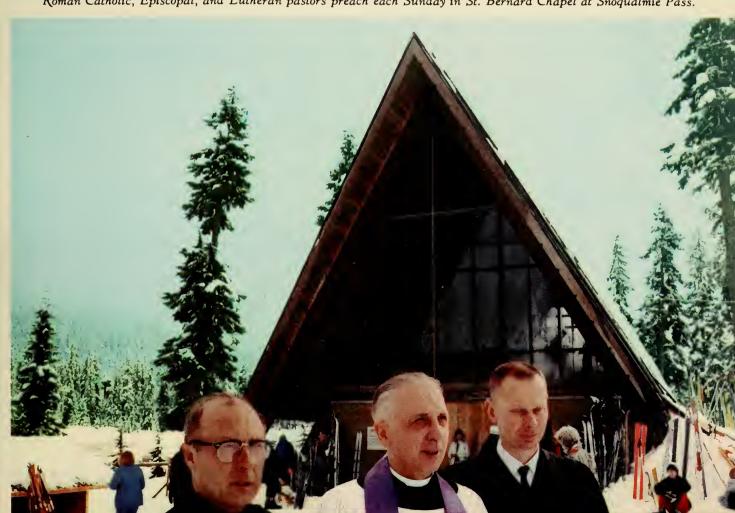
"I have a real sense of ambivalence about the ski ministry at Snoqualmie Pass. I know we need to go to the people where they are, but I wonder how much we should encourage people to be irresponsible about participation in the life and work of their church on Sunday. This is one of the real problems we have here in the Pacific Northwest."

However, the Rev. Canon Rudolf Devik, an Episcopalian who is president of the chapel's board of managers, does not believe the ski services are detracting much from Seattle's abysmally low church attendance. "The 20 percent who go to church aren't up here when we have our Sunday services," he explains, "but we do reach people who are not associated with churches. I think this should be our emphasis, and it should be centered in establishing pastoral relationships.

"This is where the greatest fruit has been borne for me personally, and I think for other pastors, too. People have been able to relate to us in sharing common interests and common life in this community, and when stress situations develop, we're quite often able to help."

Canon Devik wonders about the problem of identity: "The businessman who skis at Snoqualmie nights and weekends seems to belong to the community where he lives, but we're beginning to notice that he also seems to belong to the community where he finds recreation. We've got to do a lot more thinking about the implications of that."

Roman Catholic, Episcopal, and Lutheran pastors preach each Sunday in St. Bernard Chapel at Snoqualmie Pass.





Soaring over a ridge at Snoqualmie, Jim Peffall of Seattle shows novices what they'll be doing when they've mastered the sport.

For beginners, even the rope tow is a challenge. You grab hold, hang on, and, when you get to the top, let go.



Together / February 1967

Yosemite:

A National Park's Winter Life

DON BALDWIN, who set out to be a jazz-band leader but wound up as a third-generation Methodist pastor, is resident minister in California's Yosemite National Park. Don is a relaxed and casual 30, and he loves to ski. It helps.

His primary job is as pastor of the interdenominational Yosemite Community Church. In addition, on winter Sundays after the regular worship there, he hightails for the Badger Pass ski area, 18 miles away, where he conducts a service for skiers.

"One of my main purposes," he says, "is to reach those who have rejected the church." He does it mostly through informal conversations, particularly with the college students who work at the park. Some work there weekends while they attend college, but others are dropouts or idling graduates.

"Many are either running or searching," he says, "and they think that somehow in the mountains they may begin to find themselves. When they don't, there's general discouragement, and that's where my counseling ministry comes in."

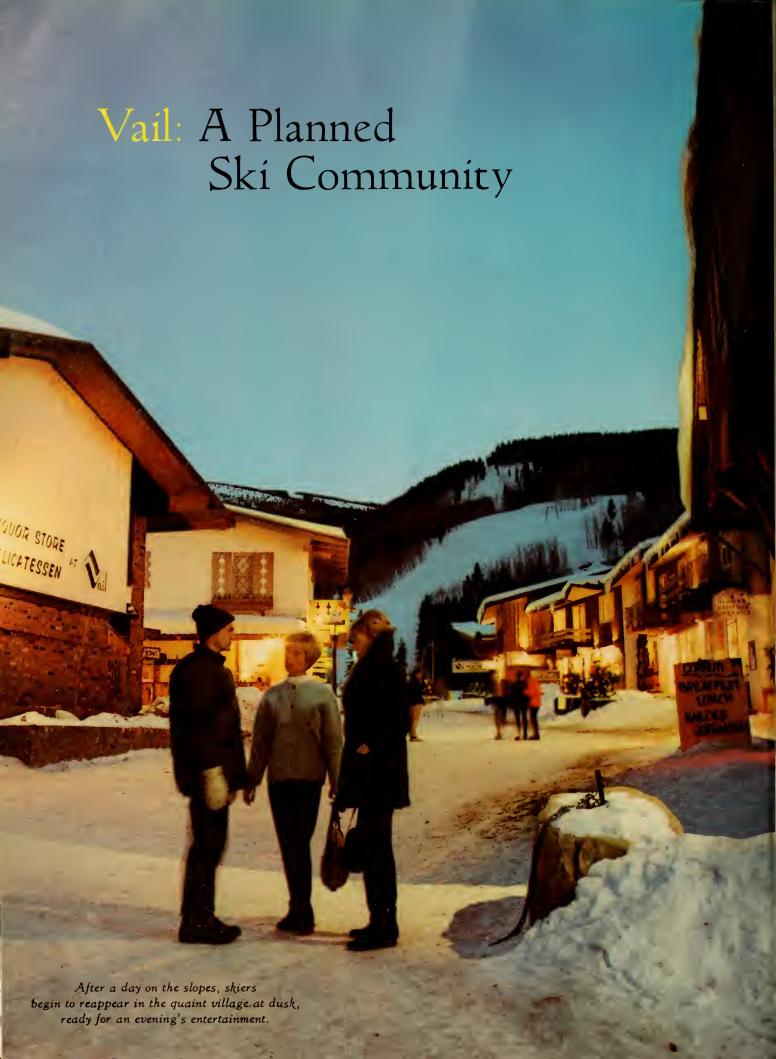
Of his ministry in all its aspects, Don says, "We're on the right track, but we're still probing."



On his way from the valley to Badger Pass, Don Baldwin, Protestant pastor at Yosemite, stops to help two college girls whose Volkswagen began to emit strange clanking sounds.

Don's Sunday service may draw as many as 60 skiers out of the more than 3,000 weekenders at Badger Pass.





Vail's lifts can handle almost 6,000 skiers an hour, and the view is spectacular. But prices are stiff: \$6.50 a day for a ticket on all lifts, \$12 an hour for private ski lessons.



At Mid-Vail cafeteria, where skiers congregate, Frank Ackerman leads Sunday worship for three who responded to his posted announcements. The cafeteria is reached by gondola, like the one shown at right.



VAIL SPRANG from the Colorado Rockies in 1962 when a group of businessmen poured the first installment of an investment now exceeding \$15 million into a breathtaking natural ski area of vast bowls and open slopes that lie four hours by car from Denver. The chalets and arty-crafty stores, built from scratch in a sheep pasture, are advertised as "a complete alpine village, including 15 restaurants, 12 bars and nightclubs, dancing and entertainment."

"That's it, as far as the night life goes," says Frank Ackerman, who worked there part of last winter as a National Council of Churches intern, with financial help from the United Church of Christ. One of his ideas was a nonalcoholic nightclub for teenagers, but he was not there long enough to do anything about it.

Frank, a quiet young man who belongs to the Reformed Church in America and had just finished seminary training, helped operate a ski lift, lived in a trailer, and devoted his free time to the ski ministry. He found it

hard going, with little time for personal recreation.

Frank was the third National Council intern in three years, and he took the job, which was open because of a last-minute shuffle, while trying to decide whether to enter the ministry, social work, or teaching.

"I thought I might learn to ski while I was here," he recalls. But he found that his six-day, 8½-hour-a-day job, plus his intern duties, left little time for it. He also found that his lack of skiing know-how and vocabulary handicapped him in dealing with the Vail crowd.

He and a Roman Catholic priest, who came from a nearby town each Sunday to conduct mass, were the village's only pastors. There is no church, and the village's proposed chapel had not yet been built. Frank usually held services in a lodge and at Mid-Vail cafeteria, which hangs high on the side of a slope. Despite methodical and persistent tacking up of notices, only a handful of people typically showed up—and several times he was left to himself at Mid-Vail.

Stratton Mountain's interfaith chapel symbolizes a truth: If Christian values are to have a place in the leisure world, they must come to the mountain.

Vermont: Second Home for Young Adults





THE FINEST SKI areas in the East straddle Vermont's Green Mountains and beckon each weekend to refugees from cities and college campuses. The lure of the slopes is particularly strong, here as elsewhere, among single young adults—the very group the churches see least.

Besides the exhilaration that comes to those who master a snowy mountain, the young adults find skiing one of the easiest and most relaxed ways to flip the social switch: on ski trains and chartered buses, on ski-club trips, in lodges and lift lines, and during the inevitable after-ski parties.

They are out for fun and cannot be preached at, but a few pastors have been accepted among them. One of these is the Rev. John E. Nutting, a consultant in evangelism for the United Church of Christ and pastor of a church in Hyde Park, Vt., not far from Stowe. John spends a third of his time on special assignments to skiers and, after the season is over, at events like the Newport Jazz Festival.

He says of his ski ministry: "I'm not billed as an entertainer. I just bring my guitar to a lodge about 4 or 4:30, when the skiers are returning, to lift the occasion, increase the spirit of fellowship, and move the group together." Often he stays to talk. The crowd varies from college kids to the young working crowd to families.

John Nutting and others who are waging similar experimental ministries are quick to admit they are groping. But they will tell you that the country is in the midst of a leisure-recreation revolution and that the church must be there, too. Christianity, they say, gives unmistakable commands about going out among the people—wherever they are.

John Nutting, a young pastor who regularly takes his guitar to ski lodges in the Stowe area, meets young adults on their own ground.

Attention, Color Photographers...

Deadline: February 1

The 148th Psalm

Praise the Lord!
Praise the Lord from the heavens,
praise him from the heights!
Praise him, all his angels,
praise him all his host!

Praise him, sun and moon,
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!

Let them praise the name of the Lord!

For he commanded and they were created.

And he established them for ever and ever;

he fixed their bounds which cannot be passed.

Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling his command!

Mountains and all hills, fruit tree and all cedars! Beasts and all cattle, creeping things and flying birds!

Kings of earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!

Let them praise the name of the Lord,
for his name alone is exalted;
his glory is above earth and heaven.
He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him.
Praise the Lord!

This majestic psalm—an Old Testament hymn of praise to the Creator—is the theme of TOGETHER's 1967 Photo Invitational.

The biblical writer's name is unknown, of course. Yet once, he, too, lived and experienced the grandeur and beauty of the earth. More than that, perhaps he was a parent, with children of his own. Would he have chosen this photograph to illustrate the thunderous melody of his psalm? Perhaps not. Yet it is all there, in the words that come down across the ages.

The photograph is not the important thing. Except that here is a small girl holding the hand of her little brother. It is the essence of all life—the love of one for another, natural, sweet, and innocent.



Our large family of reader-photographers has shown both skill and originality in illustrating 10 previous *Photo Invitationals*. Now here is another opportunity. Perhaps you already have just the transparency we need!

First, read the psalm. Then ask yourself if you have appropriate transparencies in your file—or a new idea of your own.

We'll pay \$25 for each 35-mm. slide used, \$35 for larger sizes. But hurry—the deadline is almost here!

HERE ARE THE RULES:

- 1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
- 2. Identify each slide; explain why it was inspired, where taken, and by whom.
- 3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
- 4. Entries must be postmarked on or before February 1, 1967.
- 5. Original slides bought and all reproduction rights become *Together's* property. (For their files, photographers will receive duplicates of all slides purchased from submissions.)
- 6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides lost or damaged.

Send to Photo Editor, TOGETHER Box 423, Park Ridge, Illinois 60068

4

FORGOTTEN FACTS

By PAUL D. LOWDER, Pastor
Davidson Methodist Church
Davidson, North Carolina

"Dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy."

—2 Corinthians 6:10 (NEB)

Baron Friedrich von Hugel left the world a treasure in his letters to friends about their spiritual growth. Before his death in 1925, he wrote some words to his niece, in whom he had a devoted interest, that the world should not forget:

"Christianity has taught us to care. Caring is the greatest thing—caring matters most. My faith is not enough—it comes and goes. I have it about some things and not about others. So we make up and supplement each other. We give and others give to us. Keep your life, a life of prayer, dearie . . . Keep it like that: it's the only thing, and remember, no joy without suffering—no patience without trial—no humility without humiliation—no life without death."

Often we expect life to be different from what it is. We really would like it to be "a bowl of cherries." And we live in the hope that someday we will have

arrived at a place where there no longer will be a struggle, and all will be well.

A young person usually thinks of joy as fun, a good time. But the older we grow, the more we see that the joys of life involve pain and suffering and risks. In every possibility for good there is an accompanying possibility for evil or sorrow.

No Joy Without Suffering

Childbirth is an excellent parable. There is no greater joy than giving birth to a new life. Yet pain is always involved to some degree, not only in birth itself but in all the experiences of learning.

itself but in all the experiences of learning.

This is echoed repeatedly in the Bible: "Strengthened with all power, according to his glorious might, for all endurance and patience and with joy" (Colossians 1:11). "With all our affliction, I am overjoyed" (2 Corinthians 7:4). "If you do suffer for righteousness' sake, you will be blessed" (1 Peter 3:14). "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

To avoid all pain would be to limit our joys. Life is so constituted that we must risk pain if we are to grow, for growth is a painful experience.

A creative marriage will involve suffering if husband and wife are to grow in their relationship and seek honesty with each other. Yet joy which they could not even imagine can come out of the resolution of conflict of interest, out of the willingness to sacrifice for each other, out of the struggle for a greater understanding of each other.

Do not think of the church as a place of peace and comfort without conflict. It is doubtful that any significant growth can take place between a pastor and his people without conflict and suffering. No church and no minister will please everyone. If the minister seeks not just that which is good for his people, but that which as far as he can tell is best, and if the people demand from him real leadership and not just oiling of the waters, there is bound to be some mutual suffering and heartbreak in the experience. But joy can be theirs if they work through their problems together and find God at work in their midst.

Suffering increases our ability to appreciate joy. We should never seek suffering for its own sake, of course. That would only be an indication of a kind of sickness. But we can depend on life to bring it our way without our seeking it. And with God's help we can find an even greater joy through it.

The person who is most understanding of the real joys in life may be one who is also aware of its great chasms of sorrow. The joy of Easter is heightened by knowledge that Christ suffered so terribly on Good Friday. No one can truly appreciate the victory of Easter who has not taken Good Friday into account.

The Christian idea is not to try to *avoid* all suffering in life, but to *accept* that which with God's help can be turned into joy or used for his good purposes.

No Patience Without Trial

What a pity that we cannot learn patience without trial! Yet that is how we learn it. Who does not want to be patient? But how we hate it when our patience is tried. For most of us, patience is not a natural endowment. And for this reason we had better be careful in praying for patience—for it will be tried!

What appears to be patience may be only a lack of concern. There is a real difference between not caring and the patience of one who cares desperately.

Patience is often developed in reverse. We are patient about the important things in life and impatient about those which will not make any difference an hour from now. We can be patient with the problems of world peace (though we really are concerned about it) and impatient with each other's eccentricities.

Words of Jesus might prepare us for the trials we face, if we really have heard them and believe them: "In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33.)

St. Teresa understood this when, in her humorous way, she referred to it one day while traveling by mule. She was thrown by the animal into a mud puddle. Getting up, her first thought was, "The Lord chasteneth whom he loveth." And, she reflected, "That's one reason he has so few friends!"

No Humility Without Humiliation

Recognition of our creatureliness might give us humility without such a struggle. What funny beings we are! We can laugh at monkeys, yet we really look very much like them—faces, ears, fingers, toes. How ridiculous they all appear when we look at them apart from their usefulness.

We try to avoid humiliation. And we have a stock of supplies for this in our daily sins. Unwillingness to listen to criticism of ourselves is a clear indication that we are not ready for humility—not if it means humiliation. Yet if we had grace to accept the humiliation, this would be a great indication of our growth in humility.

This may be the hardest of all virtues to develop because it is not often encouraged by today's environment. Self-confidence is always rewarded, not doubt about one's position or ability. And the man who is strongest and most forceful in business is usually the example. At the same time, the self-confident person would like to be able to admit to someone how inadequate he feels. And the extrovert may be hiding his real feelings by his forceful personality.

Because we are afraid others will find out that we may not be right, or that we are weak, we hate to admit it. This was beautifully illustrated in a *Peanuts* cartoon when Lucy told Charlie Brown that her mother had denied her a birthday party because of her bad behavior. Charlie suggested that instead of screaming and kicking her heels, she ought to go to her mother and say, "I'm sorry, dear mother . . . I admit I've been bad, and you were right to cancel my party—from now on I shall try to be good." After practicing her lines she screams, "I'd rather die!"

And that may be exactly what we're called to do.

No Life Without Death

Nearly everything in our society deters our thinking about death—everything, that is, except insurance. Even the insurance salesmen have learned to sell us "protection," "security," "investment," and "retirement." What words to hide the fact that death is a part of life! And most advertising appeals to a youthful image. I was really shocked recently when I noticed that most of the men in ads now are younger than I am. Cosmetics are sold to take out the lines that character should be putting into our faces.

Dying is a part of life. We must learn to die many deaths before the final one. Sometimes it is death to a wish we no longer can hold. Or it may be death to our selfishness and greed. A parent lets a dream die so that he can give it to his child. Even in our final death, we believe that we find life.

One day a friend told me about going to visit his brother-in-law for the last time. His brother-in-law was bedfast and had only a few more weeks to live. Showing that he felt deeply about his friend, he asked, "Paul, what do you say to a guy who is dying?"

My reply was, "You don't need to say anything. What you do is, go and sit with him, maybe in silence. And you die a little with him."

Even in this you may find meaning. In the moments of suffering and death, not only the one who dies physically will find life but those of us who are privileged to share in love and concern may find new life.

We must die to that which detracts from our eternal purpose, just as many good things in life have to be sacrificed to accomplish something better.

These truths become evident to a Christian: No joy without suffering. No patience without trial. No humility without humiliation. No life without death.

May God give us grace to stop trying to avoid that which may hold his richest blessing for us, and to look for his virtue in every trying situation.

Our son Paul had leukemia:



Should We Have Told Him?

By DOROTHY T. BOYNTON

IF YOUR child contracted a dreaded, fatal disease, would you tell his brother or sister? Would you tell your friends and neighbors? And what would you tell the stricken child himself?

These questions, for which no parent really can properly prepare himself, suddenly confronted us near the end of 1962. On Hallow-cen we seemed a typical, healthy parsonage family, and our four children, aged 9 to 14, trooped

around the neighborhood with their usual enthusiasm for trick or treat. Only a few days later came the first in a chain of events that would affect all our normal activities and deeply etch the lives of each of us.

It began with the discovery that our 11-year-old Paul had a lymph condition. It must have been incubating for months, for the doctor told us he required immediate hospitalization. A week later, the illness was diagnosed as acute leukemia.

We had known something serious was wrong. The bright-eyed child whom we called our "little philosopher" suddenly had been reduced to a limp, passively accepting form who scarcely could sit up in bed. Now we had to come to terms with the fact that his days were numbered to . . . how many? Perhaps there would be some miraculous medical breakthrough.

If not, then perhaps proper treatment would sustain him for three or four years, as it had other children. And yet he was so suddenly so sick that we wondered whether he might not fade away in a matter of days or at most a few weeks.

The ship of faith of my ministerhusband, Bob, proved just as steady in sailing into this personal tragedy as it had when he had sustained countless others in their hours of testing. My craft leaked and wobbled. Privately, I cried regularly and often.

But I was not only sad, I was angry. The question I hurled at the Almighty was not, "Why is this happening to my child?" Rather, it was, "If you have created all that is and you are supposed to be Infinite Love, why did you make it in a way that such things happen—to anyone, anywhere?"

My belief that in eternity all things would work for good stayed on an even keel; it was the question about the present struggle—the *now*—that shook me. Although our inner reaction differed considerably, Bob and I were united in our intention to see that the "show" went on, not only for the sake of Paul but for all our children.

We have not been the kind who sugarcoat unpleasantness for our children. Disappointments, physical handicaps, death of a pet animal—these are facts of life, and a child might as well learn that they are and accept them as they come along. Of course, the troubles in other people's lives also regularly pass through our door. Even if a given visitor's problem is not known by the children, an aura is frequently felt. Perhaps we were at times almost a little brutal in our frankness in order that the children not be mollycoddled.

This frankness did not stand by itself, though. It was part of a fabric of communication in which joys, such as learning to ride a bicycle and watching puppies being born, were shared along with the pains. We wanted the children to know that all things are a part of God's created world. It was natural, therefore, that while we were in the initial emotional shock,

before we had a chance to rationally weigh the pros and cons, we told the other children.

The actual time of the telling was precipitated by the decision to have Paul transferred the next day from a local hospital to another 100 miles away where he could have the specialized treatment he needed. He seemed so desperately ill that we thought the others might never see him alive again.

We told them at supper. Then, after careful instruction about Paul's not yet knowing the nature of his illness, we took them to visit him in the hospital. Grace, 14, asked how he had liked the illustrated letter she had sent him; Carter, 13, showed a typical-boy interest in the switches on Paul's brand-new electric bed; Charlotte, 9, was less effervescent than usual, but not more than one would expect from the strangeness of the hospital situation.

With the ice broken, these four settled into a visit such as brothers and sisters will have spontaneously almost anytime, anywhere, when they have not seen each other for a while—even if it has only been a few days. As parents, Bob and I were humbled and gratified at the way our children had rolled with this punch.

Like a doctor, a minister is professionally called upon to walk with individuals and families through some of the deepest experiences of their lives. But unlike a doctor, who cannot be medically treated by his patients, a clergyman can be ministered to by his parishioners—if he will let them, if he knows how to be a person with needs among other persons with needs.

Perhaps because the two of us had shared lesser struggles with individuals and small groups in the church and knew the reciprocal strengthening that can come from such sharing, but also because of his strong confidence that through the grace of God such a challenge could successfully be met, my husband told the congregation one Sunday morning while Paul was still weak and in a hospital far away.

Then Paul began to respond to

one of the drugs and in a few days was nearly back to normal, ready to go home. Bob and I pondered whether to tell him the plain fact that he could expect to die anytime. We were influenced by stories of other parents who had done so in similar situations, and who had seen their child use this knowledge to make the most of each remaining day. It fitted into our practice of sharing all of life's experiences, good or bad. And, finally, both of us had come to a steady assurance that death is but a door opening to some further experience of God's creation—in another dimension—even though we cannot see or prove it in this life.

We were on the verge of telling Paul when doctors at the clinic said we would be taking a severe risk. Their experience had been that children who found out became depressed and simply gave up. We were strongly urged not to tell. The assurance we had come to as adults might not reach this child. Besides, we were told, with proper drug therapy Paul probably would seem entirely well for months at a time—able to go to school and engage in most activities. The last downhill slide might be very brief. Before that a cure might be discovered. Why place this shadow over him?

WERE in a difficult position. On the one hand, Bob and I took the doctors' words seriously, although we were not fully convinced. On the other hand, if we did not tell Paul, someone else might. Our other children had behaved wonderfully in the initial emergency, but we wondered whether the information might not slip out during an outburst of sibling rivalry if living returned to more normal patterns.

In addition, by this time it seemed as though the subject was on the lips of the whole town, including the school population. Charlotte came home one day reporting a rumor that Paul already had died!

We decided to put the matter to a test. If Paul seemed intuitively to know, we would be failing him if we left him to carry the burden alone. If, however, the suggestion of a dread disease and of death had not come close to his consciousness, we would not force it upon him. So, on the ride home from the hospital, Bob said to Paul:

"With your being sick and away in the hospital, we just heard that there is a rumor going around school that you died. What do you think of that?"

What did Paul think of that? He thought it was the wildest thing he'd ever heard. At his earliest opportunity after reaching home, he telephoned his good friend, Donnie, to show how live and spunky he was, and to laugh over this ridiculous story. Obviously he was not worrying. In addition, he had demonstrated a defense against chance remarks. So we did not tell him then.

PAUL died within eight months. The drugs never achieved for him the extended periods of pseudo health called remission that they do for most children, but he did have plateaus between successive active bouts.

With the passing of each plateau, Paul's activities lessened, but he seemed to gauge quite well how much he could do and did not waste much energy complaining about what was beyond his reach.

We concentrated on small adventures and experiments within reach. The world is full of fascinating things if we only will notice them. During these months we stopped and looked, stopped and "did."

For example, one day as we were walking along the street a man was beginning to unload new cars from a trailer. We stopped and *looked*—until the very last one was unloaded.

Another day, as I was in the midst of tackling a number of overdue household tasks, Paul said, "You promised we could make molasses taffy sometime. When are we going to do it?" I dropped everything and we did make molasses taffy together, then and there.

The active bouts were mercifully brief. During each we did all we

could with the doctors and nurses to relieve physical pain and at the same time to comfort him, to hold his hand both actually and figuratively. The hardest part of illness and pain is when they become the only reality to a person, when awareness of anything beyond them—especially faith, hope, and love, but even routine living—is completely cut off, not real.

An 11-year-old American boy normally is a little man quite selfsufficient and scornful of comforting. But illness changes that. This particular 11-year-old learned that it was not a sign of weakness but good common sense to put his head in Mommy's lap during those long emergency rides to the hospital. He learned that a teddy bear is a wonderful help when Mommy cannot stay in the hospital all the time. And he learned that being read to hour after hour, day after day, creates vivid scenes in the imagination that cause long, uncomfortable hours to blur and pass more easily.

It may come as a surprise to you -even now it is a source of wonder and thanks to me-that we had the impression that, through all this, Paul's satisfactions outweighed his discomforts. Although his pattern of living had to underprogressive go repeated and changes, he made remarkably smooth adjustments to it all. Although he was set apart and unavoidably different from his siblings and classmates, removal from group pressure enabled him to pursue and develop solitary enterprises he hadn't been "allowed" to before.

Surely a potent positive factor was the atmosphere of the Jimmy Fund Clinic, where he went for outpatient care. It was in a building connected to the Children's Hospital of Boston, where he would be on the eighth floor when hospitalized. No cold, clinical air about these two places! Along with topnotch medical care came warmth, friendliness and, yes, especially hope. Looking around at them, as they awaited treatment at the clinic, I often thought that these children, many smiling and playing, were among the most deeply loved and tenderly cared for in the entire world.

Then, too, at 11, Paul did not have crystallized life goals, impossible now to fulfill. He had some intense desires, but they were fairly simple and immediate. How happy we are that all of them—at least, all he expressed to us—were fulfilled before his death.

He wanted to learn to ski, for one thing. With money given specially for him, he was outfitted and was able to have a go at it only two or three times, but that seemed to satisfy him.

He wanted, on so much, to learn to drive a car. He did, too. He drove our Volkswagen in first gear on the driveway that circles the church. What a triumphant day when he shifted into second! Never have I seen anyone more thrilled than he was! That was the last day he was able to drive, but he was satisfied.

Throughout the winter and spring months he craved summer and a visit to the coast of Maine, where he had had such fun the summer before. Even when he realized that it could not possibly be the same for him as it was, all his being seemed to center on just getting there.

And he did. He must have been going purely on the will of that desire, for when we were at last able to take him to his favorite spot on earth, he looked out of the cottage windows at sea and islands, and said, "They're still there." That night he went into a coma from which he did not waken.

ERE these months made harder to bear for the other children because of their knowledge of the expected outcome? Surely there must have been many deeply sad moments as they played with Paul or watched his departures to the hospital and his homecomings, which they knew would be temporary.

How would it have been, though, not to have known what was going on? To be pushed into the background while all manner of special attention was given to this brother? To have family living abruptly changed time and again when Paul and Mother—and sometimes Father—disappeared for a

few days or even two weeks? To observe the times of acute distress in one's brother, combined with the gradual changing as he wasted away—without knowing the why of it all?

The children were able during these months to make much of the adjustment which inevitably had to come. From the onset of Paul's illness, the four brothers and sisters, among whom power struggles and alignments regularly had shifted, subtly became one special member and a grouping of the other three.

The well ones sensitively went out of their way, singly and collectively, to create activity Paul could join in. However, because of the amount that he was unavoidably excluded from their daily living, they learned to "be" and to "do" without him.

Probably more important, the five of us shared the suffering that was in the situation. I believe that by being an integral part of what was going on, Grace, Carter, and Charlotte harbored much less resentment towards us, toward Paul, toward God, for the torture we were all being put through. Certainly the road was easier for two parents who thereby gained solid co-operation and also did not have to waste energy in being devious with these three.

The Wicked Plea

"Sour godliness is the devil's religion"
—JOHN WESLEY

I sometimes wonder if modern science is not replacing even the great promises of Scriptures with a synthetic substance. This occurred to me on a recent trip as my children were singing the old song of the "peace that passeth understanding."

My young son lustily sang out, with the complete faith that only a little child knows, "I've got a

This sharing as it extended to the parish and beyond was also mutually meaningful. It is agonizing to watch someone else go through rough waters and not be able to *do* anything, often because he won't let you. We let them. As a result, we received support in myriad ways, and others did not have to stand by completely helpless as the days and weeks stretched on.

WHEN we held the memorial service for Paul, we were not just two parents walled in by the loss of our child; we were not just a unit of five missing the sixth member, or even just a larger family isolated by this personal loss of nephew, cousin, grandchild. We were a group of perhaps 200 united into one by our caring and sharing.

We never did tell Paul, although I came very close to it two separate times when he was suffering intensely and I wondered if knowing why might have relieved the moments. But I held back because once the words were said, they were said and nothing could erase the memory.

Did he know, even though he never said so? There were times when it seemed as though he did, as when he said to me one morning after breakfast, "You have been a

good mother." As his body wasted, it seemed as though, even if he were not consciously aware, deep within him there was a knowing.

Should we have told him? I wrestled with this question quite a bit after Paul died, and then the wrestling stopped because it seemed to me that it was a question that could not be answered. The factors in favor of it could not now be demonstrated with him.

And even if a better decision might have been made, I came to have the assurance that we had acted wisely and well in an aspect that was of greater value. Because we had been directly honest and as accepting as possible of his having this disease, we communicated to him an honesty and acceptance of him and his condition of greater impact than any words or lack of them could have. We did the best we could to help him to deal with each moment and each situation as it came to him; to relax and respond with joy to the moments of delight, to acknowledge pain and fear, but to reach through and beyond them.

We regret the times when he was overwhelmed, but they were few. We treasure the memory of those many times when Paul walked, even hopped and skipped, triumphantly while on one of the rockiest roads life can present. □

piece of plastic understanding down in my heart."

—THE REV. BEN CUNNINGHAM Anderson, S.C.

A church usher was trying to persuade one of the worshipers to greet the people in his pew after the Sunday service.

"I used to speak to people," the man said, "but now the church is so large, I don't do it. It might be a member!"

—The Rev. K. S. Jones, Washington, D.C.

A minister had asked his son, Jordan, to let him know as soon as possible how he fared on his final college exams. But the boy's telegram only puzzled him: "Hymn 254, verse five, last two lines."

Anxiously looking up the reference, the minister read with relief, "Sorrow vanquished, labor ended, Jordan passed."

-MRS. HAROLD CARRIGAN, Dunlap, Iowa

One night during a terrific thunderstorm, our five-year-old son seemed reluctant to go to his bedroom alone. I assured him that there was nothing to harm him, but he begged me to go with him.

"Please, Mommy," he argued,
"you know God better than I do."
—Mrs. John Brendle, Rockwood, Tenn.

Do you have a favorite church-related chuckle? Why not share it with Together readers? If it is used, you'll receive \$5. Sorry, no contributions can be returned, so please don't send postage.—Eds.

Teens Together

By DALE WHITE

"Sure, my ears are freezing, but if I put on my earmuffs, no one will be able to see my beautiful sideburns!"

A FEW months ago I wrote that I had not been much help to those of you who wanted pen pals in other countries. Then the helpful letters began to come, giving us tips on where pen pals may be found.

Miss Gail Driskill of Oklahoma City writes about the People-to-People Letter Exchange. She says:

"This is only one service of Peopleto-People, which is a national organization founded by former President Eisenhower in 1956. The organization is nonsectarian, nongovernmental, and nonprofit. People-to-People was founded on the idea that world peace can best be promoted if individual friendships are found with people of other lands. Thousands of applicants are matched annually in the Letter Exchange program."

I knew about People-to-People. They are helping us conduct a tour to Russia next summer for high-school and college students from the North Alabama Annual Conference. It is good to learn of their letter-exchange program. You may write for information to: People-to-People, 2401 Grand, Kansas City, Mo. 64141.

Robert Morey writes from Monroe, N.H., about the Student Letter Exchange program, saying, "Members of grades eight and nine in our school used this service last spring and found it reliable and satisfactory." Student Letter Exchange claims to be the largest bureau of its kind. You may write to them at Waseca, Minn.



I am a girl, 16. I want to go to a Methodist college, but only a few advertise in Together, and they are too far away. Could you send me a list of Methodist-related colleges in New England? I want to write to



Cartoon by Charles M. Schulz. @ 1959 by Warner Press, Inc.

different ones to see what their requirements are.—R.P.

Boston University is the Methodist-related college closest to your home. Many New England students also go to West Virginia Wesleyan in Buckhannon, W. Va. For a complete listing of Methodist colleges and a description, write to Dr. M. F. Wicke, Division of Higher Education, P. O. Box 871, Nashville, Tenn. 37202.



I am a boy, 16. My friend and I are very active in our church. I play the organ at the evening service, often teach the lessons, and carry many different responsibilities. My friend plays the piano, leads in worship, and has held several offices in MYF. We wonder how we can spend our summer doing work which might help people. Does our church send students to other countries in service projects?—B.A.

Most of the summer service projects in other countries are designed for college students. The biggest international program for your age group is the International Christian Youth Exchange. It provides for the exchange of high-school students between churches in the United States and abroad for one year of study. Several opportunities for summer service in our own country are open to high-school students. Write to the Rev. Theodore McEachern,

P. O. Box 871, Nashville, Tenn. 37202 for the booklet *Methodist Church Related Vocations and Service Projects*.

Increasing numbers of MYF groups organizing their own service projects, both at home and abroad. Ted McEachern could give you some good ideas on how to go about that, I should imagine. In the words of the 1966 Service Projects booklet, "One need not go to distant lands or even to some nearby city to find challenging opportunities to serve God and the church. Christian volunteers can give themselves sacrificially right where they are . . . Look around you and see the opportunities for adventuring in Christian service-opportunities in your own church and community. Consult your pastor and find what you can do.



I am a boy, 15. Whenever I go out with my girl friend I act like any ordinary boy. But when I go to parties and girls approach I feel sick and cannot talk with them. I can talk freely when my girl friend is along, but not when I have to face those girls by myself. My cousin, a girl of 15, says I am scared of girls. How can I get to talk freely?—B.K.

I think your cousin is right. Your problem sounds to me like simple stage fright. Girls often seem like formidable creatures to shy boys, especially since they mature earlier.

By Joyce Smith

When they travel in groups they often come through with such poise and confident exuberance that they can scare a mere boy half out of his wits. When your girl friend is around she runs interference for you.

You will probably grow out of your problem soon. Meanwhile, it is good not to give in to your fear by hiding yourself away. Stay right in there struggling until experience brings confidence. Have long talks with your cousin or a close friend about your feelings, and about girls and their wondrous ways.



I am 19, a sophomore in college. My boufriend is 20 and also a sophomore. In two years, we plan to be married. Unfortunately, he is a Catholic and I am Methodist. I feel I will never change, and he feels the same way about his faith. Everyone tells me it will never work out, but we love each other so much, and he is such a fine person, that I am confident we can make it work. I would give anything in this world to have my husband and children sitting beside me in church every Sunday, but most likely this will never happen. What is your advice?—J.S.

A new spirit is blowing through the churches today. Five years ago we could not have predicted the changes now transforming Roman Catholic practice and policy. Many issues which used to create tensions between Catholics and Protestants are being resolved in surprising ways. We are coming to look more and more alike, and to make common cause with one another on issues ranging from racial justice to food for India. Even the Roman Catholic stand on birth control which marred Catholic-Protestant marriages, is being softened.

Also, cultural barriers are being eased. A few years ago in many areas, Roman Catholics were often first and second generation immigrants. They were loyal to old-world customs which were not understood or could not be accepted by a Protestant marriage partner. The resulting tensions were reflected in a high rate of breakup for mixed marriages. Today the oldworld ways have been largely softened and absorbed in the great American melting pot. At the same time, the Catholic-Protestant power struggles which flamed in our major cities a generation ago have died down.

For these reasons, I am no longer as ready as I once was to discourage



Today we handed you the keys to a shiny blue car. How proud you were the first time you sat behind the wheel with Dad beside you, your sister and me in the back seat. Suddenly, the world for you had changed, just as surely as you and I had changed places in the car. And we were proud of you.

But now you are a young man, straight and taller than your Dad, ready to accept responsibility, and we have handed you the keys of the shiny blue car -and the trigger of a deadly weapon. Your responsibilities have changed from feeding the dog and burning the papers and bringing home a good report card to guarding your own and thousands of other lives on the highway.

At the risk of sounding selfish (we are not selfish, but we love you selfishly), I must say that you owe it to us, your mother and father, to be careful and cautious in your driving. We could never endure the heartbreak of losing you, and the thought of your causing someone else to suffer or die, is more than we could bear.

We won't always be at your side to tell you that your turn is just over the hill, that you are crowding the road's edge, or that the next curve is sharper than you think. Just remember, the car will go exactly where you steer it. It will go just as fast as you make it. And a car can kill. In a few seconds, you could destroy all the dreams and hopes we have made for you. You are half our lives. Please, dear Son, save that for us.

Your Mather

And now to you, dear driver, we beg of you, in your rush to get wherever you are going, stay away from our boy. We have trained him as carefully and wisely as we knew how. He understands that the rules of life are the same as the rules for driving-if you get out of line, someone gets hurt. He also knows that you have broken those rules, for he has heard you squall your tires on the curve near our house; he has picked up the beer bottles tossed in our yard from your car; he has watched you cross the double yellow line going up a hill.

The law says that he can drive today for he is 16, and society says we cannot keep him in our close protective care forever. So he will drive. And he will drive carefully, as he has been taught. But the examples you have set for him are stupid and ugly.

So please, dear driver, be watchful of our son. He is the only one we have.



Bishop Nall Answers Questions About

Your Faith Your Church

Did Jesus teach Baptism? Whether he taught or practiced it does not appear from the biblical record (except where Scripture is distorted), but there is no doubt that he accepted Baptism at John's hands.

The teachings of Jesus centered in an unmistakable call to repentance. "The kingdom of heaven is at hand" (Matthew 10:7) and "The time is fulfilled . . . repent, and believe in the gospel" (Mark 1:15) are two of many illustrations. The followers were told to "heal the sick, raise the dead, cleanse lepers, cast out demons," but there were no instructions to baptize.

Nevertheless, the early Christian church soon came to regard Baptism as the decisive public act by which a person recognized the sovereignty of God.

What is 'height' psychology? Apparently, the opposite of "depth" psychology, for it recognizes the heights to which men can attain.

Freud emphasized the need for showing that man has instincts as well as spirit, and so revealed the depths to which he can sink. Frankl's psychological discoveries indicate that "man is a sublimated animal; we can demonstrate that he conceals within himself a repressed angel."

Psychologically, we need to think in height as well as depth.

What form of cross should a church use? Since there are hundreds of kinds of crosses, each with its own qualities and history, no one answer can suffice.

One church I know recently chose for its altar the Greek cross, with arms of equal length. The reason: this was the form used for some hundreds of years in the early Christian church. The form derives simply from the Greek letter X which is the initial for the name of Christ. Because of its relationship to the four points of the compass, this cross suggests immortality. It is an empty cross—expressing the triumph of the Resurrection.

Other forms of the cross have other meanings.

"The best Methodists, whether clergy or laity, are usually the best questioners," says Bishop Nall, once editor of the Christian Advocate and now episcopal leader of the Minnesota Area. "I was confident of it as an editor, and even more convinced of it now as an administrator."

a couple from entering a Catholic-Protestant marriage.

Of course, there still are serious problems which couples contemplating such a marriage must confront together—before the wedding. But when all other things are equal, faith differences can be seen as one more adjustment problem to be worked out through open discussion, careful planning, and mutual agreement. Naturally, I would hope your family will be unified in one faith if at all possible. A thorough study of both religions by both of you would be a good place to begin.

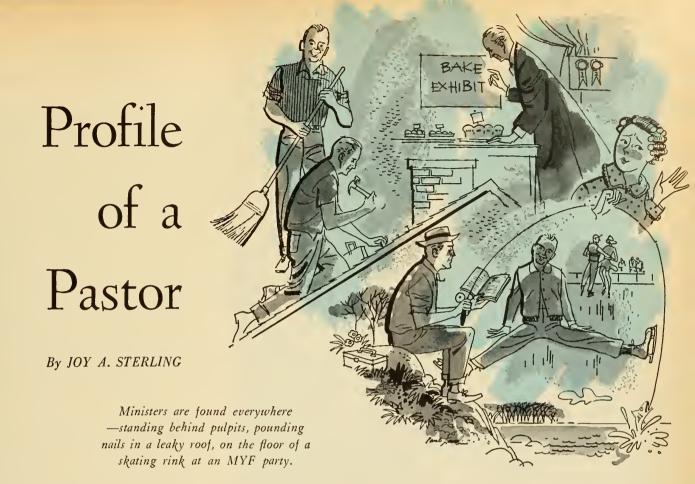
Qa

As a writer and a poet, if not by success then by persistence, I spend a lot of time in deep thought. I pace the house, crack my knuckles, and munch on whatever I can find in the kitchen, just because I have to be doing something. I try to keep myself busy. I run track and cross-country, sing in the church choir and the school play, am active in MYF, keep my grades up, and am constantly writing. I don't smoke or drink, but the three things mentioned above either make other people nervous or are bad for me. Are there any not-sobad habits? If I knew of one, I could substitute it for one of mine.—B.C.

Let's see, now—have you tried nervous twitches, clipping your nails on the living-room rug, or playing Bob Dylan records at full volume? Try those for awhile, and soon everyone will say, "Why don't you pace the house and crack your knuckles and eat everything in sight, the way you used to do?" Then you can go back to your old habits, and everyone will be happy.

I think listening to the sound of cracking knuckles is a small price to pay for having a budding young writer around the place. I would encourage you to write constantly, and when the creative energy bubbles up faster than you can use it, run it off at the track. Your frantic parents can console themselves with thoughts of all those royalty checks which will come piling in some day.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o Together, Box 423, Park Ridge, Illinois 60068.—Editors



SOMEWHERE BETWEEN the exuberant crusading of a college boy and the serene acceptance of the aged, we find the minister. Ministers come in all shapes, sizes, and colors. They start life just like other boys, a little more mischievous, perhaps, but from the same pattern. Somewhere along the line, though, they hear God's call and sometimes willingly, sometimes after a long, hard battle, they surrender.

Ministers start college feeling that it is really a waste of time because they already know all the answers. By the time they finish seminary, however—several years and countless barrels of midnight oil later—they feel like the most ill-equipped, unqualified person around.

Ministers can be found everywhere—standing behind pulpits, at service club meetings, holding hands with

Joy A. Sterling, daughter and wife of Methodist ministers, is the mother of four children. Profile of a Pastor, she tells us, was inspired by the popular little essay What Is a Boy? by Alan Beck, from the book Those We Love (T. S. Denison & Co., \$3.50).—Editors

elderly ladies, in the barn helping a farmer with the milking, pounding nails in a leaky roof, on the floor of the skating rink at an MYF party, or beside a country stream with a fishing pole in one hand and a book in the other. No matter where you find them, there is sure to be a book nearby.

No one else seems to have such a comforting voice when you are in sorrow, or can make you so uncomfortable just by meeting him on the street if you have a guilty conscience after missing church last Sunday. Never before was there a man who could be so stubborn in a polite way, or get you to raise your pledge this year when you had every intention of lowering it.

A minister is counselor, orator, mediator, social worker, teacher, janitor, office boy, diplomat, fix-it man, and blesser of banquets. He prays over the biscuits for the Boy Scouts, the DARs, the Masons, the 4H'ers, the PTA, and the basketball team, all with equal enthusiasm.

Ministers have an uncanny knack for calling on you when last night's papers are still on the floor and your hair is in big rollers. But you are glad to see him and soon you are telling him about your problems. He does not always have an answer, but by helping you put yourself in God's hands, he makes you receptive to the answer when it does come.

No one else must answer to so many others about his job: the Lord, the district superintendent, the chairman of the official board, and the little boy who lost his green mitten in church last Sunday. But the most relentless taskmaster is the minister himself. He knows best the calls he did not make and the problems for which he has no pat answers. He sees clearest the lives that could be transformed by God's grace if only he could find a way to lead his sheep to the fold.

Someday—after all his reports are sent in, all the parsonage committees talked out of lavender-rosed wall-paper for the kitchen, all the lovers counseled and married, and all the congregation dedicated Christians—the minister can take a "retired relationship" which means that he will work 60 instead of 90 hours a week.

Then when St. Peter takes him by the hand and says, "Well done," no one will breathe a bigger sigh of bliss than the minister.

God bless them, every one.



Cities around the world have asked his help on traffic problems.

ANNIE WALKER

Her goal: The Metropolitan Opera stage.

IT IS A LONG WAY from the Colored Protestant Orphanage in Cincinnati to the glittering new stage of New York's Metropolitan Opera Company, but that is the trip Annie Walker hopes to complete someday. She is on her way. She won \$2,000 in the Met's 1966 National Audition finals.

Annie was 9 when placed in the orphanage and 13 when the director's wife, Mrs. Councill Harris, heard her sing. Mrs. Harris sought the advice of a teacher who was so impressed by Annie's voice that he accepted her as a pupil. For years she has sung at Cincinnati's Gaines Methodist Church, and she appeared last fall at the National Methodist Family Life Conference. A postgraduate student at the University of Cincinnati College-Conservatory, she hopes to study in Europe next fall.

Annie was an audience favorite at the Met Auditions
—and the Methodist Family Life Conference.

HENRY A. BARNES

A leading traffic authority.

A MAN WORKING at a traffic-signal control box, or emerging from a manhole, is hardly an unusual sight to New York rush-hour drivers. But a man in a business suit? It does happen occasionally, and the business-suited workman is none other than Henry A. Barnes, the big city's traffic commissioner.

Once an eighth-grade dropout, Mr. Barnes now is a leading U.S. authority on traffic-control problems. Behind him is a 29-year career of controversial but effective work in Flint, Mich., Denver, Baltimore, and since 1962, New York. Inventing, improvising, and doing whatever he thought necessary to move cars, trucks, and people faster and more safely, he more than once heard screams of "It can't be done" while he went ahead and did it.

Mr. Barnes is best known, perhaps, for his Denver innovation, the "Barnes dance," which permits pedestrians to cross intersections in any direction, even diagonally, while vehicles wait. Pedestrians then wait as traffic moves.

Unusual



MAJOR DONALD E. KEYHOE

Flying saucers are his business.

"WHEN THEY WENT, they went in any of their four directions without turning as they went. The four wheels had rims and they had spokes; and their rims were full of eyes . . ." (Ezekiel 1:17, 18.)

Neither modern scientists nor Bible scholars contend that Old Testament prophet Ezekiel was first to spot a "flying saucer," but his 2,500-year-old words bear startling resemblance to those used by some mod-

erns who say they have seen such things.

Most of the more than 10,000 sightings of "unidentified flying objects" in the last 20 years have been explained as stemming from such natural phenomena as stars, weather balloons, and man-lofted satellites. But some have no ready explanations. That is where Major Donald Keyhoe (USMC Ret.) comes in. He heads the National Investigations Committee on Aerial Phenomena (NICAP), a nonprofit organization whose purpose is scientific investigation of UFO reports. NICAP contends the U.S. Air Force has kept important UFO evidence from the public.

Prodded by groups like Major Keyhoe's, the government last fall granted \$300,000 to the University of Colorado for an 18-month UFO study. Speaking in his Washington, D.C., headquarters, Major Keyhoe said, "People who have had the habit of thinking of it as a big joke are suddenly swinging around."



Major Keyhoe wants to identify the unidentified.

Methodists

IOSE LUNA CASTRO

At the helm of The Manila Times.

JOSE LUNA CASTRO once planned to be a Methodist minister like his father, an early evangelist in the Philippines. But while a student at Manila's Union Seminary in the late 1930s, Mr. Castro was advised by his American professors to switch to journalism. Today he is managing editor of *The Manila Times*, largest English-language newspaper in Asia.

The *Times* is aggressively public-spirited, and under Publisher Joaquin P. Roces organizes relief drives for victims of typhoons, volcano eruptions, and other calamities. One recent editorial crusade was aimed at

instituting sweeping police reforms.

Declared the managing editor: "I think the campaign will catch fire and spur official action. We're trying to get readers involved to create a better environment in which to live and work."

Onetime Crusade Scholars, the editor and his wife, Rosalina, are parents of four children. The family is active at Capitol City Methodist Church, Quezon City, where Mr. Castro is an official-board member. He has also found time to write and to teach journalism.

In the newsroom, Mr. Castro (right) takes charge.



William Law on:

Stevvardship

THE HOLINESS of Christianity consecrates all states and employments of life unto God.

Our estates are as much the gift of God as our eyes or our hands, and are no more to be buried or thrown away at pleasure than we are to put out our eyes or throw away our limbs as we please. But besides this, there are several other great and important reasons.

If there be nothing so glorious as doing good, then nothing can be so glorious in the use of our money as to use it all in works of love and goodness, making ourselves friends and fathers and benefactors to all our fellow creatures, imitating the divine love, and turning all our power into acts of generosity, care, and kindness, to such as are in need of it.

If we waste our money, we are not only guilty of wasting a talent which God has given us, which is so powerful a means of doing good, but we turn this useful talent into a powerful means of corrupting ourselves. So far as it is spent wrong, so far it is spent in the support of some wrong temper, in gratifying some vain and unreasonable desires, in conforming to fashions and pride of the world, which as Christians and reasonable men we are obliged to renounce.

For high eating and drinking, fine clothes, and fine houses, state, and equipage, gay pleasures, and diversions, all naturally hurt and disorder our hearts. They are the food and nourishment of all the folly and weakness of our nature, and are certain means to make us vain and worldly in our tempers.

Money thus spent is not merely wasted, or lost, but it is spent to bad purposes and miserable effects, to the corruption and disorder of our hearts, and to the making us less able to live up to the sublime doctrines of the Gospel. It is like keeping money from the poor to buy poison for ourselves.

Charity has nothing to recommend it today but what will be the same recommendation of it tomor-

row. You cannot neglect it at one time without being guilty of the same sin as if you neglected it at another time.

Either, therefore, you must so far renounce your Christianity as to say that you need never perform any of these good works, or you must own that you are to perform them all your life in as high a degree as you are able.

There is no middle way to be taken, any more than there is a middle way betwixt pride and humility, or temperance and intemperance.

It is as much your duty to do good with all that you have, and to live in the continual exercise of good works, as it is your duty to be temperate in all that you eat and drink.

A prudent and religious care is to be used in the manner of spending our money or estate, because the manner of spending our estates makes so great a part of our common life. It is so much the business of every day that, according as we are wise or imprudent in this respect, the whole course of our lives will be rendered either very wise or very full of folly.

Persons that are well affected to religion, that receive instructions of piety with pleasure and satisfaction, often wonder how it comes to pass that they make no greater progress in that religion which they so much admire.

Now the reason of it is this: It is because religion lives only in their head, but something else has possession of their hearts; and, therefore, they continue from year to year mere admirers and praisers of piety, without ever coming up to the reality and perfection of its precepts.

The use and enjoyment of their estates is lawful, and, therefore, it never comes into their heads to imagine any great danger from that quarter. They never reflect that there is a vain and imprudent use of their estate. Though it does not destroy like gross sins, yet [it] so disorders the heart and supports it in such sensuality and dullness, such pride and vanity, as

Excerpted from A Serious Call to a Devout and Holy Life by William Law, with introduction by G. W. Bromily; © 1966, published by Wm. B. Eerdmans Publishing Co. (paperback, \$1.95). Used by permission.—Eds.

makes it incapable of receiving the life and spirit of piety.

A gentleman that expends all his estate in sports, and a woman that lays out all her fortune upon herself, can hardly be persuaded that the spirit of reli-

gion cannot subsist in such a way of life.

These persons may live free from debaucheries. They may be friends of religion so far as to praise and speak well of it, and admire it in their imaginations, but it cannot govern their hearts and be the spirit of their actions till they change their way of life, and let religion give laws to the use and spending of their estates.

LAVIA and Miranda are two maiden sisters that have each of them 200 pounds a year. They buried their parents 20 years ago, and have since that time

spent their estate as they pleased.

Flavia has been the wonder of all her friends for her excellent management in making so surprising a figure in so moderate a fortune. Several ladies that have twice her fortune are not able to be always so genteel and so constant at all places of pleasure and expense. She has everything that is in the fashion, and is in every place where there is any diversion.

Flavia is very orthodox, she talks warmly against herctics and schismatics, is generally at church, and often at the sacrament. She once commended a sermon that was against the pride and vanity of dress, and thought it was very just against Lucinda, whom she takes to be a great deal finer than she need to be.

If anyone asks Flavia to do something in charity, if she likes the person who makes the proposal, or happens to be in a right temper, she will toss him half-a-crown or a crown, and tell him, if he knew what a long milliner's bill she had just received, he would think it a great deal for her to give. A quarter of a year after this she hears a sermon upon the necessity of charity. She thinks the man preaches well, that

it is a very proper subject, that people want much to be put in mind of it; but she applies nothing to herself, because she remembers that she gave a crown some time ago when she could so ill spare it.

As for poor people themselves, she will admit of no complaints from them. She is very positive they are all cheats and liars and will say anything to get relief, and, therefore, it must be a sin to encourage them in

their evil ways.

You would think Flavia had the tenderest conscience in the world, if you were to see how scrupulous and apprehensive she is of the guilt and danger of giving amiss.

She buys all books of wit and humour, and has made an expensive collection of all our English poets; for, she says, one cannot have a true taste of any of them without being very conversant with them all.

She will sometimes read a book of piety, if it is a short one, if it is much commended for style and language, and she can tell where to borrow it.

Flavia is very idle, and yet very fond of fine work. This makes her often sit working in bed until noon, and be told many a long story before she is up. I need not tell you that her morning devotions are not always rightly performed.

Thus lives Flavia. And if she lives 10 years longer, she will have spent about 1560 Sundays after this manner. She will have worn about 200 different suits of clothes. Out of this 30 years of her life, 15 of them will have been disposed of in bed. And of the remaining 15, about 14 of them will have been consumed in eating, drinking, dressing, visiting, conversation, reading and hearing plays and romances, at operas, assemblies, balls, and diversions.

You may reckon all the time that she is up thus spent, except about an hour and a half that is disposed of at church, most Sundays in the year. With great management, and under mighty rules of economy, she will have spent 6,000 pounds upon herself, bating only some shillings, crowns, or half crowns,



Because William Law would not take a loyalty oath to King George I, who became Britain's ruler in 1714, he lost his position at Cambridge University, where he was a teaching fellow and clergyman. Barred from Anglican pulpits because of the incident, he turned to writing. Law's view was that if you believe in Christianity you ought to try to live up to it. This is his theme in A Serious Call to the Devout and Holy Life. His appeal for decision and action, beyond just moral advice giving, attracted John Wesley. While the founder of Methodism had reservations about some of Law's religious philosophy, his reading of A Serious Call led him to a new devotion to God. Wesley recommended the book to Methodists, and even published excerpts. This is as appropriate today as it was in the 18th century, when the church was intellectually strong but morally weak.—Your Editors

that have gone from her in accidental charities.

I shall not take upon me to say that it is impossible for Flavia to be saved. But this much must be said, that she has no grounds from Scripture to think she is in the way of salvation. For her whole life is in direct opposition to all those tempers and practices which the Gospel has made necessary to salvation.

MIRANDA (the sister of Flavia) is a reasonable Christian. As soon as she was mistress of her time and fortune, it was her first thought how she might best fulfill everything that God required of her in the use of them, and how she might make the best and happiest use of this short life.

She depends upon the truth of what our blessed Lord hath said, that there is but one thing needful and, therefore, makes her whole life but one continual labor after it. She has but one reason for doing or not doing, for liking or not liking anything, and that is the will of God.

She is not so weak as to pretend to add what is called the fine lady to the true Christian. Miranda thinks too well to be taken with the sound of such silly words. She has renounced the world to follow Christ in the exercise of humility, charity, devotion, abstinence, and heavenly affections. And that is Miranda's fine breeding.

Miranda does not divide her duty between God, her neighbor, and herself; but she considers all as due to God, and so does everything in his name, and for his sake. This makes her consider her fortune as the gift of God, that is to be used as everything is that belongs to God, for the wise and reasonable ends of a Christian and holy life.

Her fortune, therefore, is divided betwixt herself and several other poor people, and she has only her part of relief from it. She thinks it the same folly to indulge herself in needless vain expenses as to give to other people to spend in the same way.

When you see her at work, you see the same wisdom that governs all her other actions. She is either doing something that is necessary for herself, or necessary for others who want to be assisted. There is scarce a poor family in the neighborhood but wears something or other that has had the labor of her hands.

Her wise and pious mind neither wants the amusement, nor can bear with the folly, of idle and impertinent work. She can admit of no such folly as this in the day, because she is to answer for all her actions at night. When there is no wisdom to be observed in the employment of her hands, when there is no useful or charitable work to be done, Miranda will work no more.

At her table she lives strictly by this rule of Holy Scripture, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This makes her begin and end every meal, as she begins and ends every day, with acts of devotion. She eats and drinks only for the sake of living, and with so regular an abstinence that every meal is an exercise of self-denial. And she humbles her body every time she feeds it.

If Miranda were to run a race for her life, she

would submit to a diet that was proper for it. But as the race which is set before her is a race of holiness, purity, and heavenly affection, which she is to finish in a corrupt, disordered body of earthly passions, so her everyday diet has only this one end, to make her body fitter for this spiritual race. She does not weigh her meat in a pair of scales, but she weighs it in a much better balance; so much as gives a proper strength to her body, and renders it able and willing to obey the soul, to join in psalms and prayers, and lift up eyes and hands towards heaven with greater readiness, so much is Miranda's meal.

So Miranda will never have her eyes swell with fatness, or pant under a heavy load of flesh, until she has changed her religion.

To relate her charity would be to relate the history of every day for 20 years; for so long has all her fortune been spent that way. She has set up near 20 poor tradesmen that had failed in their business, and saved as many from failing. She has educated several poor children that were picked up in the streets, and put them in a way of an honest employment. As soon as any laborer is confined at home with sickness, she sends him, till he recovers, twice the value of his wages, that he may have one part to give to his family as usual, and the other to provide things convenient for his sickness.

If a family seems too large to be supported by the labor of those that can work in it, she pays their rent, and gives them something yearly towards their clothing. By this means there are many poor families that live in a comfortable manner, and are from year to year blessing her in their prayers.

It may be, says Miranda, that I may often give to those that do not deserve it, or that will make an ill use of my alms. But what then? Is not this the very method of divine goodness? Does not God make "His sun to rise on the evil and on the good"? Is not this the very goodness that is recommended to us in Scripture, that, by imitating of it, we may be children of our Father which is in heaven, "Who sendeth rain on the just and on the unjust"? And shall I withhold a little money or food from my fellow creature for fear he should not be good enough to receive it of me? On the contrary, the Scripture saith, "If thy enemy hunger, feed him; if he thirst, give him drink."

Now this plainly teaches us that the merit of persons is to be no rule of our charity, but that we are to do acts of kindness to those that least of all deserve it. For if I am to love and do good to my worst enemies; if I am to be charitable to them, notwithstanding all their spite and malice, surely merit is no measure of charity. If I am not to withhold my charity from such bad people, and who are at the same time my enemies, surely I am not to deny alms to poor beggars, whom I neither know to be bad people, nor any way my enemies.

This is the spirit, and this is the life of the devout Miranda. When she dies, she must shine amongst apostles, and saints, and martyrs. She must stand amongst the first servants of God, and be glorious amongst those that have fought the good fight, and finished their course with joy.

MAG'A-ZINE' (măg'ā-zēn)

- 1) a warehouse, storehouse or depot
- 2) the contents of a storehouse
- 3) a stock of provisions or goods
- 4) a periodical containing miscellaneous articles, stories and poems.

TOGETHER magazine fits all these definitions. It provides a *storehouse* of Methodist traditions and history from January through December. It offers the reader a *stock of spiritual provisions*: reports of missions, social concern and other church related activities. The challenging problems of today are discussed by knowledgeable writers. Yes, it is a periodical containing miscellaneous articles, stories and poems well written, carefully chosen, and enjoyable. You are invited to join the nearly one million readers who welcome TOGETHER into their homes each midmonth. Resolve, now at the beginning of this new year, to read more. See your TOGETHER church agent Sunday. Where else Together can you get so much good reading for \$2.52 a year?

201 EIGHTH AVENUE S., NASHVILLE, TENN. 37203

Looks at NEW Books

BOBBING up from the torrent of self-criticism that has engulfed American Protestantism is a positive program for the local church. It comes from a young Presbyterian minister who has one of the most creative minds in Protestantism today, and The Grass Roots Church: A Manifesto for Protestant Renewal (Holt Rinehart Winston, \$4.95), by Stephen C. Rose, is likely to be as talked about as The Secular City.

This book proposes co-operative ministries toward which the churches in a community would pool their buildings, staffs, and congregations to achieve round-the-week educational facilities staffed by professionals and trained volunteers, worship facilities staffed by men and women who specifically see their vocation as chaplaincy, and a ministry of abandonment of self to the needs and concerns of the world that can take changing forms to meet changing situations.

This redefines the local congregation for, in effect, all co-operating Christians in the community would be the local congregation. It does not follow, though, that Steve Rose believes in the creation of a superchurch through denominational union.

Stephen C. Rose, author of The Grass Roots Church, does not propose throwing out present structures.

Neither does he believe in sweeping away every vestige of the present structure. "We have yet to challenge the present institution with the specifics of renewal," he says. "Let us do so, and let us see what happens."

Parts of *The Grass Roots Church* have appeared in the Chicago City Missionary Society's magazine *Renewal*, which Steve Rose founded and has edited. Now he is at work on a special writing project for the World Council of Churches.

In the teeming slums of Hong Kong, and in the villages of Viet Nam, countless thousands of people are alive because of an American physician who also is an ordained Methodist minister. He is Dr. James W. Turpin, who gave up a successful medical practice in a comfortable California town to move his family to Hong Kong and start up a clinic in Hong Kong's infamous Walled City.

The work was expanded to a second clinic, this one on two barges, to serve the 35,000 Chinese who spend their entire lives on junks in Hong Kong harbor. A third and a fourth Hong Kong clinic followed. Then Jim Turpin saw the need in Viet Nam. Leaving the Hong Kong clinics in capable hands, he took his medical skill to a village 150 perilous miles north of Saigon. There he is treating the sick regardless of their politics and training village medical officers to care for people in their own villages.

He writes about his work, and about Project Concern, the foundation established to support it, in Vietnam Doctor (McGraw-Hill, \$5.95). This book is not as exciting

as the work, or the man, although it was written with the help of a professional writer, Al Hirshberg. But read it. It is the personal testimony of a Christian who can recognize a challenge to service when it comes to him—and runs toward it instead of away from it.

Humorist Sam Levenson is a funny man—and a wise one. In *Everything But Money* (Simon and Schuster, \$4.95), he tells how he got that way.

"I was raised," he remembers, "in a section of New York that was called a slum by sightseeing guides and a depressed area by sociologists. Both were right . . . yet, paradoxically, I never felt depressed or deprived. My environment was miserable; I was not."

The cramped tenement in New York City's East Harlem he shared with his parents, six older brothers, and a sister, was, in fact, a home that was rich in family harmony and love. It was blessed equally by discipline. In a family in which eight childern were outnumbered by two parents: "We knew where we stood, and so did our parents." Levenson contrasts this security with today when the teenager so often has to cope with "two sets of confusions—his and ours."

The first part of Everything But Money is Levenson's warm and funny recollection of his childhood. The last part sets forth his viewpoints on discipline, children and television, teenagers and sex, early dating, early marriage, and mothers whose college education has prepared them for everything but motherhood. These views have been honed against his personal experience as a child, a



teacher, and a father; and they make his book a must for all parents of all children.

Back from a weekend during which I visited Carl Sandburg's boyhood home by the railroad tracks in Galesburg, Ill., I picked up Wind Song (Voyager, 45¢). This paperback collection is brimful of Sandburg verses the poet himself thought were particularly suited for children's enjoyment.

These are charming poems, direct and disarming, full of imagination, beauty, and humor. One of my favorites is We Must Be Polite, which asks the reader how he would conduct himself if he met a gorilla or an elephant—"very, very respectfully" or "with less distinction of manner"?

Another collection of poems, by another Sandburg, is *The Unicorns* (Dial Press, \$3.95), by Helga Sandburg. Helga is Carl Sandburg's daughter, and she has inherited a rich measure of his genius. Hers are poems for adults, concerned with emotions, relationships, and the frustrations of living. Like her father's, her imagery is vivid: ". . . the moon over the hill . . . slipping fast like a grape from a skin."

Anybody who is familiar with the writings of the late C. S. Lewis will rejoice to hear that his poems have been collected into one book. It is called, simply, *Poems* (Harcourt, Brace & World, \$4.50).

No modern poet has written more sensitively and powerfully about man in war than Louis Simpson, and a highlight of this Pulitzer Prize winner's Selected Poems (Harcourt, Brace & World, \$4.95) is The Runner, magnificent blank verse telling the story of a soldier in the Battle of Bastogne.

Not all the poems in this volume, however, are about war. There are love poems here, and poems on numerous other subjects.

Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church and for the past three years president of the National Council of Churches, sees the Holy Spirit moving through the church of our times like "the sound of marching in the tops of the balsam trees."

"I believe we are on the threshold of a new advance for the church of Jesus Christ, a new way that points to a 'new' church. But it is still the same church that was born on Pentecost Day almost 2,000 years ago," he says in *His Church* (Abingdon, \$3). "Since that beginning, there have been times of decay and weakness because of our humanity. . . . There

Inspirational reading for the Lenten-Easter season

WINDOWS ON THE PASSION

By Charles C. Wise, Jr. Based on incidents leading to and through Passion Week, these beautiful poetic meditations reflect the excitement, doubts, and personal viewpoints of those who were there. 144 pages. \$2.75

MY GOD, WHY?

By Wallace T. Viets. A collection of eight Lenten-Easter messages on the great questions of the Passion story that sheds light on the very basic beliefs of Christianity. 112 pages. \$2.25

HE DIED AS HE LIVED

By James T. Cleland. These clearly written meditations on the seven last words emphasize that Jesus "died as he lived"—that there is basic consistency in his teaching to the end. 80 pages. \$2

THE EASTER STORY FOR CHILDREN

By Ralph W. Sockman; illustrated by Gordon Laite. A simple and appealing story of Jesus' life, Crucifixion, and Resurrection related in a manner that children can understand. Ages 7-10. 40 pages. \$2.25

ONE SOVEREIGN LIFE

By Edwin Prince Booth. Presents a moving, powerful picture of the man Jesus, showing him as he was, similar, yet different, from others of his time. 144 pages. \$2.50

THE WAY OF THE MASTER

By Emerson S. Colaw. In this series of eight sermons, Dr. Colaw directs particular attention to the points of traditional emphasis during the Lenten-Easter season. 128 pages. \$2.50

HE BECAME LIKE US

By Carlyle Marney. The seven last words form the framework of forceful, gripping sermons on one of the most startling facets of the Easter story—the Atonement. 80 pages. \$1.75



THE CIRCLE AND THE CROSS

By G. W. C. Thomas. The question "What does the cross have to do with human life today?" receives clear and thoughtful examination by an outstanding English clergyman. 144 pages. \$2.75

SEVEN WORDS OF MEN AROUND THE CROSS

By Paul L. Moore. Seven Lenten sermons based on the sayings of those who stood near the cross on which Christ was crucified. Forceful and challenging, 96 pages, \$2

SEVEN DAYS THAT CHANGED THE WORLD

By Wallace T. Viets. Seven clear, well-illustrated, and compelling sermons for Lent which remind us vividly of the suffering and final triumph of Christ. 96 pages. \$2

THE SEVEN WORDS

By Clovis G. Chappell. Built around the seven last words of Jesus, these short messages help us find the personal meaning of Christ's ministry by revealing basic Christian concepts. 78 pages. \$1.75

THE CROSS BEFORE CALVARY

By Clovis G. Chappell. A message of hope based on the experiences of Old Testament figures whose lives reveal how God suffers as man suffers. Reveals the true spirit of the cross. 64 pages. \$1.50

LENTEN-EASTER SOURCEBOOK

Edited by Charles L. Wallis. For ministers and church workers seeking materials for worship services during the Lenten-Easter season, the editor has compiled a book of invaluable resources. 224 pages. \$2.95

THEY MET AT CALVARY

By W. E. Sangster. Unique profiles of the persons who figured in the Crucifixion. Each person at the cross is examined in the light of the meaning of the cross today. 112 pages. \$2



At Your Cokesbury Bookstore

ABINGDON PRESS

The Book Publishing Department of The Methodist Publishing House

"... in the midst of life, he has lived, as one dead, waiting to be revealed."

PEARL S. BUCK in the

Introduction

DOROTHY GARST MURRAY'S

THIS IS



STEVIE'S STORY

A Mother's Story of Her Mentally Retarded Son

At long last the silence surrounding the retarded child has been broken. In this warm and personal story, a mother shares the hopes, despairs, frustrations, and problems she encounters with her retarded son. 192 pages.

Paper, \$2.25

At your Cokesbury Bookstore

ABINGDON PRESS

The Book Publishing
Department of The
Methodist Publishing House

IF YOU ARE 55 & OVER

The American Association of Retired Persons (AARP) is the non-profit association dedicated to helping persons 55 and over achieve independence, dignity and purpose. Whether you are retired or still employed, AARP offers you practical assistance to a more rewarding and healthier retirement ... helps stretch limited and fixed incomes through a vast array of services: a money-saving mail-order drug service; low-cost group health insurance (for those 62 and over) issued under a special group policy by a major American Insurance Company and adding a wide range of benefits to your Medicare protection; economical group travel; retirement housing information and much more.

YOU CAN JOIN THIS DYNAMIC ORGANIZATION TODAY

Membership dues are only two dollars (\$2.00) a year. You become eligible immediately for full membership rights and privileges including AARP's colorful bimonthly magazine, "Modern Maturity." Please make check or money order payable to American Association of Retired Persons and mail to:

AARP—Dept. TO-2-67 Dupont Circle Building Washington, D. C. 20036 have been times of reformation and revival, in which things were made new. It is such a new church that I have in mind. And it is such renewal that I believe will soon be manifested in its life and work."

His Church, which views the ecumenical movement from the standpoint of the Scriptures, is a significant book, and a particularly important one for Methodists because of the prospect of Methodist-EUB union.

With Kennedy (Doubleday, \$5.95), by the late president's press secretary Pierre Salinger, is an absorbing record of life at the center of power. It places us in the press room of the White House during the days of the Cuban missile crisis and the less tense times when a press secretary could be called out of bed during the middle of the night by a reporter who wanted to know if it was true that Caroline Kennedy's hamster had died. It was. The pet had drowned in the president's bathtub.

It tells of the Soviet Union's first overtures for a peaceful settlement of the missile crisis—not directly to the U.S. government but through John Scali, diplomatic reporter for ABC-TV. It shares Salinger's two days with Nikita Khrushchev, when friendly conversation was punctuated by his breathless efforts to match strides with the Russian premier during walks through the forest. (Salinger is no athlete, a fact he desperately tried to impress on his own boss during the vigorous days of the physical-fitness program.) And it recalls press briefings at which the dry, understated Salinger wit parried equally humorous thrusts from press correspondents.

Although the book begins and ends with the tragic drama of John F. Kennedy's death, it is not primarily about the president, and his image gains reality because it is not. We see him as a hardworking, highly professional world leader through the eyes of a man, equally professional, who was both close co-worker and friend.

A conversation with a child may have one meaning for us and an entirely different one for him. Haim G. Ginott makes this communications gap very clear in *Between Parent and Child* (Macmillan, \$4.95) and offers specific, practical advice on how to surmount it. This is a helpful, important book by an expert in child psychotherapy and parent guidance.

The Rise and Fall of the Third Reich now appears as two paperbacks boxed together (Simon and Schuster, \$5.95). If you did not read William L. Shirer's now-classic history of Nazi Germany when it first appeared in 1960, you should read it now. No understanding of today is possible without knowing about the madness that seized a civilized people only 30 years ago.

The family, friends, and business associates of the compulsive drinker do not escape the side effects of his alcoholism. They all need help—to be able to help him, and to cope with the problems his drinking may bring them.

It is for this reason that some 3,000 Al-Anon Family Groups have grown up around the world. Their members, in many cases, are families of Alcoholics Anonymous members, but AA and Al-Anon are separate fellowships, related only in a common cause. Al-Anon Faces Alcoholism (Al-Anon Family Group Headquarters, Inc., \$4.50) tells us the story of this fellowship and gives us practical viewpoints on alcoholism plus the shared experience of Family Group members.

Paul Berna has written a swiftpaced whodunit for young folks in The Clue of the Black Cat (Pantheon, \$3.50). Another equally suspenseful yarn is The Secret of Willow Coulee (Abingdon, \$3.95) by Louise Bower and Ethel Tigue.

I like these well-written thrillers because their young heroes do not try to do their "detecting" without the knowledge and help of the police, and because they reveal a lot about how people live in the Paris suburb in which the black cat mystery takes place and in St. Paul, Minn., which is the locale for *The Secret of Willow Coulee*.

"If it weren't for you, I'd be the only child . . . And I could have the whole bottle of soda. I could have a room of my own. And my paintbrushes would never be mashed. But it's also true, I'd have to be alone with the grown-ups."

So run the thoughts of a little boy who finally decides having a younger brother has advantages after all. With words by Charlotte Zolotow and drawings by Ben Shecter, If It Weren't for You (Harper & Row, \$3.95) is a charming, perceptive book for older brothers—and sisters—from four to eight years old.

Strange But True Baseball Stories (Random House, \$1.95) is an action-filled collection of stories written for the Little League Library by sports editor Furman Bisher. They recall amazing, amusing, and unexpected moments in baseball history, and the Little Leaguer who gets his hands on them will find himself "playing ball" in spite of ice and snow outside.

—Barnabas

She Needs Your Love

Little Kim was abandoned by her mother in an alley of Seoul, Korea. She was found curled up behind a box, shivering, hungry and frightened.

Her G.I. father probably doesn't even know she exists. And since Kim is a mixedblood child, no relative will ever claim her.

Only your love can help give little Kim, and children just as needy, the privileges you would wish for your own child.

Through Christian Children's Fund you can sponsor one of these youngsters. We use the word sponsor to symbolize the bond of love that exists between you and the child.

The cost? Only \$10 a month. Your love is demonstrated in a practical way because your money helps with nourishing meals . . . medical care . . . warm clothing . . . education . . . understanding housemothers . . .

And in return you will receive your child's personal history, photograph, plus a description of the orphanage where your child lives. You can write and send packages. Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(If you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

Will you help? Requests come from orphanages every day. And they are urgent. Children wrapping rags on their feet, school books years out of date, milk supplies exhausted, babies abandoned by unwed mothers.

Since 1938 thousands of American sponsors have found this to be an intimate, personto-person way of sharing their blessings with youngsters around the world.

Little Kim and children like her need your love—won't you help? Today?

Sponsors are urgently needed this month for children in Korea, Formosa, India, Brazil Japan and Hong Kong. (Or let us select a child for you from our emergency list.)



Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, Inc.

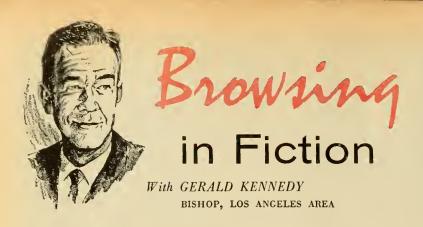
Richmond, Va. 23204

 	-	_
-	7	
	C34	
	-	

I wish to sponsor □ boy □ girl in
(Country)
Choose a child who needs me most.
I will pay \$10 a month. I enclose first
payment of \$
Send me child's name, story, address,
and picture.
I cannot sponsor a child but want to
give \$
Please send me more information

Name
Address
City
State Zip
Government Approved, Registere
(VFA-080) with Advisory Committee
on Voluntary Foreign Aid. Gifts ar
tax deductible. TG2
Canadiane

Write 1407 Yonge, Toronto 7



WE HEAR a great deal these days about the unconscious influence of what we see on television or read in the papers. There are those who talk about the world of the future as a kind of nightmare where rulers control their victims through subconscious propaganda. We are told that the time may come when a few people in high places will decide what we think and what we value.

Well, when important people in any field agree on a matter, it takes a good deal of courage for the ordinary fellow to disagree. Who wants to be branded a Philistine or a naïve, simple peasant? We are conditioned to react favorably to anything on which the experts seem to agree.

I was thinking about this the other day when I read THE FIXER by Bernard Malamud (Farrar, Straus & Giroux, \$5.75). This book has been hailed as a great one by reviewers in some of our most widely read magazines. I turned to it with great anticipation and high expectancy. I was even more interested in it because not long ago there came to my desk Maurice Samuel's Blood Accusation: The Strange History of the Beiliss Case (Knopf, \$5.95). In it, the author studies the case of a Jew accused of a blood sacrifice in Kiev, Russia, in 1911.

Mendel Beiliss had been put on trial for the murder of a Christian boy and finally, in spite of government support of the anti-Semites who were trying to prove him guilty, he was acquitted. The whole thing was a revolting picture of the anti-Semitism existing in Russia during the first part of this century. I saw in a little while that *The Fixer* was a fictional account of this chapter in an ancient disgrace to the human race.

Bernard Malamud has written a good book and he has given us a person we shall not soon forget in Yakov Bok who is "the fixer," a neighborhood handy man. I do not know any people who produce characters with such tragic humor as do the Jews. This man is a poor man hungering for knowledge and understanding.

The story follows the Beiliss affair in the main essentials. Bok's wife has deserted him and everything has gone wrong so that he flees to the large city. Because he has saved a drunken man from freezing to death after he falls asleep in a snowbank, he is rewarded with a job at the brick factory. The man he saved—a notorious anti-Semite—has not the foggiest notion that he has hired a Jew.

Yakov Bok knows that he is walking in danger, but for the first time he has a decent job and a chance to live a decent life. He is given a responsible job as manager of the brick factory. Even the man's daughter tries to seduce him, and there seems to be no real reason why he cannot marry her if he so desires. Bok is an unbelieving Jew who has nothing to do with formal Judaism, but he thinks and he reads. There is everything about him to make you admire him. All he wants is to live, to read, and to try to understand the wonders of the world in which he lives. Then the body of a murdered boy is found in a cave and the Black Hundreds focus the blame for the murder on the Jews. Yakov is arrested and the rest of the book relates his life as a prisoner and the suffering he endures.

Some have said that here is a plain man incarnating the human spirit at its best. Well, maybe; but I sec it as a decent man enduring long imprisonment and unjust punishment because there is nothing else for him to do. I have tried in vain to see a man with a chance to save himself but refusing to take this way out in the name of a great witness to the immortal spirit of man. There did not seem to me to be much chance for him to do anything except to endure and wonder why there is so much injustice and cruelty in the world. Granted that this is no mean witness to bear, I still cannot see this as a great testimony to the human spirit.

Malamud devotes about two thirds of the book to an account of Bok's imprisonment. It is very difficult to maintain a sense of drama and interest in a prisoner over that many pages. The Fixer does it about as well as it can be done, but the book needs a few more dramatic high spots and a change of pace. It tends to be repetitive and wearisome.

Most of us are not quite up to kindling our own imaginations in the midst of monotony. The child can do it because he will say, "Do it again," so many times that the adult almost loses his mind. G. K. Chesterton said that God does it also by saying to the sun every day, "Do it again." But as for me, I need more stimulation and help—I kept saying to myself that we have had enough of this particular mood and now we need variety.

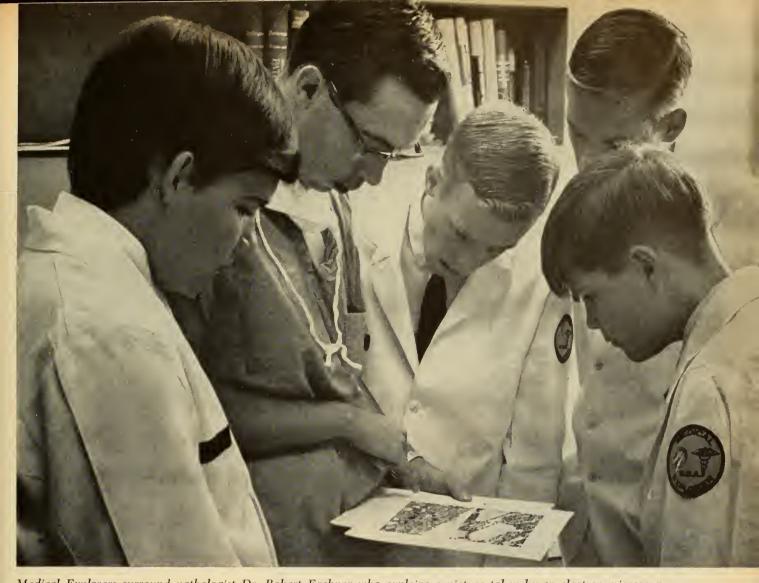
I should warn you, however, that I felt the same way about *Dr. Zhivago*, and nearly everybody thought it was one of the great ones. I understand the movie is outstanding, but I have not seen it. So, I would call *The Fixer* a good book in every way, but not the masterpiece some knowledgeable reviewers labeled it.

The Bible and particularly the Gospels show us how the greatest story ever told captures our interest and never lets it go. The story goes from sorrow to joy to sorrow again and never lets our interest flag. Preachers need to learn this and the same mood is death to a sermon. You will find that *The Fixer* can be read with great profit up through the early part of the imprisonment, then you may want to hurry along through the rest of it as I did. If it will help you wring another drop of the oil of bigot out of you, as it did me, it is well worth the reading.

I have space to mention one more book very briefly and that is Mary Ellen Chase's A JOURNEY TO BOSTON (Norton, \$3.95). I admire Mary Ellen Chase but this book should have been only a magazine story. It simply does not have enough stuff in it for a book, although what she is saying is fine. She talks about some Polish people, and it is quite apparent that she knows these people and loves them. The story involves a journey to Boston, an accident, a tragedy, and an understanding between two women of different national and social backgrounds.

Mary Ellen Chase has so many excellent writings to her credit that I am sure she will not mind my being critical of this effort as being very good so far as it goes, but it does not go very far.

I heard a fellow preach one time, and he tried to make a real sermon out of one simple little story. It takes a little more than that, whether you are writing, living, or preaching. But Mary Ellen Chase is always on the side of the angels. May her tribe increase.



Medical Explorers surround pathologist Dr. Robert Fechner who explains a picture taken by an electron microscope.

At Houston's famed Methodist Hospital:

These Scouts EXPLORE MEDICINE

THE WORD "scrub" is bad news in Houston's Manned Spacecraft Center, for it means that a scheduled flight of U.S. astronauts has been cancelled.

But when the same word is passed to a group of Explorer Scouts in a special program at another famed Houston institution, The Methodist Hospital, it has quite another effect. It means they will be admitted to the observation

dome of the hospital's operating amphitheater to watch a surgeon at work. And the surgeon may be their hero—Dr. Michael De Bakey, world-renowned heart specialist.

Observing operations is just one of the unusual activities open to some 40 boys, aged 14 to 18, who belong to Medical Explorer Post 1. Each Saturday, they trade their traditional green Explorer Scout uniforms for hospital-style white coats

bearing the distinctive "Medical Explorer" emblem. So clad, they are seen throughout the hospital.

But they do more than just observe. They work as volunteers in various staff departments such as X ray and physical therapy; they accompany physicians on their rounds; they help patients exercise and visit with those who are confined to their beds. In addition, the post meets twice monthly to hear





When they report for Saturday volunteer duty at the hospital, the boys shed the familiar green uniform of Explorer Scouts and don white hospital-style coats. The distinctive "Medical Explorer" emblem sets them apart from other hospital workers.

From a vantage point rarely open to the general public, these Medical Explorers watch a surgeon at work in an operating amphitheater at Houston's Methodist Hospital. Occasionally they can observe Dr. Michael De Bakey, a staff physician known the world over for his work with artificial hearts.

programs familiarizing them with medicine, dentistry, and the allied sciences.

These experiences are invaluable to the boys, for each is seriously interested in some aspect of medical science as a career. Not just any boy can join the post, either. The post's advisory committee, which includes many physicians, sets the tone of the Medical Explorers program and often arranges for special speakers. Besides demonstrating real interest in medicine, each boy must maintain good grades in school.

"The post is a valuable vocational guidance tool," says George Rountree, the post advisor, who is assistant administrator of Methodist Hospital. "It helps the teenagers find out what medicine is really like, and it encourages those with genuine interest to pursue this as a goal."

After a time, some boys conclude that medicine is not for them and drop out of the program. But two out of three stick, picking up additional knowledge and experience in fields which, for many of them, will be a lifelong profession. Post leaders try to keep the program broad and varied so the boys are exposed to new experiences from month to month. The boys also have access to facilities and staff members of several other institutions that are part of the Texas Medical Center, of which Methodist Hospital is a unit.

The basic concept of the post is to acquaint the boys in depth with medical theory and practice. Hence their activities, besides observing operations, include actually scrubbing (washing and dressing) for surgery, going through complete mock operations with surgeons in the operating room, learning clinical procedures, helping with laboratory work, studying pathological specimens through microscopes, attending physicians'

conferences, and learning the functions and uses of radiation.

Those boys selected for special observation in surgery actually suit up with doctors in special dressing rooms. Only those with some time spent on active volunteer duty at the hospital are allowed this privilege.

Some of the Scouts' work, of course, is undramatic—such as wheeling patients to X ray, persuading teen-aged patients to cooperate with nurses, and putting labels on test tubes. But even in performing such routine tasks, the boys are constantly exposed to new learning opportunities.

One benefit of the Medical Explorer emblem is that it allows the wearer to ask questions of any doctor, nurse, or other hospital employee. Many of their questions display an understanding of medical practice that sometimes surprises even doctors.

This February, the Scouts of



New Explorers often begin by performing such mundane jobs as wheeling patients to X ray. But even that can be interesting—especially when the patient is an attractive young lady.



Not all the boys do is as dramatic as watching major operations. Sometimes it is routine work, such as labeling laboratory test tubes (above). But even this frees the time of lab technicians for more important tasks. At other times, Medical Explorers make the rounds of the wards to cheer patients such as the boy (below) hospitalized with severe fractures. They are particularly effective with other teen-agers, who are especially grateful to visit with others their own age.

Medical Explorer Post 1 will observe two important occasions—National Boy Scout Week, February 5 to 11, and also the fourth anniversary of the founding of the Medical Explorers unit. And though the unit is considerably younger than the parent organization, there already is conclusive proof of its value to participating boys.

To date, 11 former members of the Medical Explorer Post have gone on to college for premedical studies. Next fall, three more from the current membership will do the same. Meanwhile, there continues to be a waiting list of younger boys anxious to be admitted to the Medical Explorer Post—which is perhaps the best evidence of the program's appeal to older Scouts interested in medical careers.

No wonder Houston's Medical Explorers wear their distinctive emblems with such pride!

-Ernestine C. Cofield





And his classmates agreed with him that the one he and Billy found together was the best treasure of all.

AMIE was very shy. He lived far out in the country and never had had any little friends.

When he started first grade at the township school, Jamie was so shy he drew back whenever anyone came near him.

"You must be a friend to gain a friend," his mother told him. But many of the little boys seemed so loud and sure of themselves, Jamie gave up saying anything to them before he opened his mouth.

Even his teacher, Miss Crain, could get only a mumble out of him, no mat-

ter how kindly she spoke.

The surprising thing was that Jamie wanted with all his heart to have a chum. Then one October morning, everything changed for Jamie.

"Today during recess," said Miss Crain, "we're all going treasure hunting, just as the children did in the book I just read to you!"

The first-graders were excited. Even

Jamie listened eagerly.

"But we're not going to look for gold or jewels," added Miss Crain. "We shall look for other kinds of treasures. When you come in, each of you will show us what you think a treasure is. Now, tell me. What might we look for?"

"A pretty feather or some tall cattails," offered a little girl.

"A rock with lots of different colors in it," called out a boy.

"I found a little brown rabbit once!" another boy put in.

"Those sound like very good treasures," said Miss Crain. "You may hunt with a partner, if you wish. There's the bell. Let's see what treasures you find."

Onto the playground poured the children, some alone and some in pairs. A few headed toward a little woods behind the schoolhouse, while others ran down to a tiny creek nearby. But none asked Jamie to help.

Jamie suddenly lost interest in the treasure hunt. Everyone will find something better than I, he thought.

He scuffed over toward a large oak tree that stood on the playground. He was going to squeeze down among the large roots away from the wind and wait until recess was over.

But when he came around the other side of the tree, there was another little boy squeezed down among

It was Billy, another first-grader. Jamie had never paid much attention to him. Billy always stood apart and mumbled when Miss Crain talked to

"Hi," said Jamie shyly. "Lo," replied Billy.

"Did you come here looking for a treasure?" asked Jamie.

"No," said Billy. "Everybody'll find something better than I will.

Jamie grinned. "That's why I came over here, too."

Billy smiled in spite of himself.

"Don't you live out near Four Mile Road?" asked Jamie. Billy nodded. "So do I!" exclaimed Jamie. "Why, we can walk home together this afternoon."

"You really want to?" asked Billy. Jamie felt very good. He put out his hand to Billy.

"Sure. Let's be friends." Billy put his hand in Jamie's.

"I never had a friend," he said. Then the bell rang. Recess was over.

As Jamie and Billy ran back to the

schoolhouse, Jamie laughed out loud.
"Isn't it funny?" he said. "I never thought other children might be shy, too.'

Miss Crain's first-graders had found as many treasures as there were children in the class.

By ones and twos they proudly held up a colorful rock, an empty butterfly cocoon, a deserted bird's nest. One boy had found a giant acorn, and most of the girls had gathered interesting bouquets of dried weeds.

"We forgot to look for our treasures . . ." whispered Billy. But Jamie shook his head and smiled mysteriously. Then up shot his hand.

"Billy and I found our treasure together," he piped. Everyone turned to look at them in surprise. "We found—we're friends."

And the children agreed that Jamie and Billy had found the best treasure of all. П

MAKE A Sack Purse OR A Saddlebag

HAVE you ever made a paperbag purse or saddlebag?

Girls can make chic play purses out of the colorfully printed bags. Tiny bags make cute doll purses. Boys can make rugged-looking pretend saddlebags out of brown grocery sacks. All are very simple to do.

Cut one side of the bag off straight at the depth you want your purse or saddlebag to be. Round or square off the other side of the bag for the flap.

Fold a strip of the same or a different colored bag several times and glue it together for a handle.

Slit the bag at each corner where

the flap folds down and insert the ends of the handle and glue on the inside.

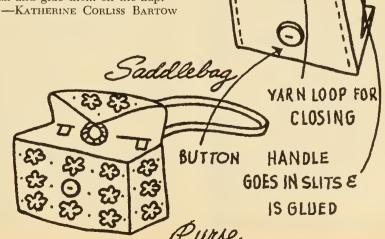
Glue a yarn loop underneath the flap and sew a colorful button on the main body of the bag so you can loop it shut. Use sticky tape to reinforce the places behind the button, the loop, and where you've glued the handle in.

Boys will want to draw brown sad-

dlebag stitching around the flap and down the sides of their bag.

Girls might like to decorate their purses with rickrack edging, cut-out flowers, or pretty stickers.

Everyone will want to top the work off with his or her initials. Cut them from silver foil or the bottom of a foil pan and glue them on the flap.





Advent Articles Excellent

MRS. WAYNE WACHHOLZ Amboy, Ill.

Your December, 1966, issue includes a number of excellent articles, and I especially appreciated those on pages 34-43 on Advent: Season of Preparation. This material was so helpful to know more about how to prepare for Christmas in the time of Advent. Thank you for your magazine and those who write for it.

Lorraine Westerberg, your consultant on the Advent feature, should be especially thanked for her help on this material which was valuable in making preparations for Christmas so much more meaningful.

Gun Controls No Cure-all

WINSTON D. RODEN, Pastor Emerson Methodist Circuit Magnolia, Ark.

I am very disappointed that you would print such a one-sided article as They've Helped Make America Gun-Happy [December, 1966, page 29] by Stanley S. Jacobs. By reading this article one would be led to believe that crime almost would cease to exist if all guns and similar arms were destroyed. Perhaps Mr. Jacobs believes this, but I do not think any person who has average intelligence and is open-minded could possibly believe it.

Mr. Jacobs speaks of the number of persons injured accidentally by bullets. Perhaps he thinks guns are the only things that people handle carelessly. Someone should point out to him the number of highway fatalities each year. He docsn't ask for legislation to crack down on buyers and drivers of motor vehicles.

What is needed is not legislation of inanimate objects but of people, the criminals who will stop at nothing to accomplish their goals.

Control User, Not Gun

DON N. RIDGWAY, M.D. Paonia, Colo.

They've Helped Make America Gun-Happy is another example of the emotionally laden and slanted drivel on this subject poured out of the presses of late.

I have no argument, and neither does

the National Rifle Association, with responsible gun legislation. If Gallup's 80 percent of the American people who want such legislation mean what they say, they should do something about it. Don't condemn the NRA merely because its members fight for what they believe.

I am a longtime member of NRA and I am proud of the fact that my sons, ages 11 and 13, have received proper firearms training under NRA sponsorship. I have no qualms about their responsible use of firearms.

Legislation for gun control must be directed at the user, not the gun.

Ralph Nader took a shot at the automotive industry, but no one proposed restrictions on those notorious killers, the motor vehicles, such as have been proposed on firearms.

I would urge Mr. Jacobs to read an article in the November, 1966, issue of The American Rifleman, dcaling with the Whitman affair in detail. It was one of those supposedly carelessly distributed war-surplus firearms that was first to return Whitman's fire from the Texas tower. Austin police had no effective firearms for this situation, and it was civilian rifle fire which kept Whitman from killing or wounding more until he could be stopped.

Some Facts Were Omitted

R. M. NEEDHAM Lancaster, Ohio

There are a few things that Stanley Jacobs and I agree on—such things as that mail-order guns should have curbs on them, and that nobody should have



"... an' shape the sausage and anchovies to read 'Happy Birthday, Mother.'"

access to bazookas, machine guns, and the like. But as for registration of sporting guns—shotguns, rifles, and handguns—no! This is just what the Communists would like to see done.

Mr. Jacobs wrote of the killings by Charles Whitman, but he did not mention the help from gun-owning students and law-abiding persons who helped the police in their battle against him.

And Mr. Jacobs mentioned free ammunition from the NRA. I've been an active member of the local gun club for more than 15 years and have yet to receive any free ammo. We might be able to get it cheaper than the general public, but we still have to pay out good cash for it. As for the guns which Mr. Jacobs says we get at bargain prices, these have been declared unserviceable by the armed forces, and that is why they are being sold. They may be unserviceable to the military, but that doesn't mean they are unserviceable to civilians who can buy the parts needed and repair them.

As to the criminal element and guns, they don't care what a gun costs. When they want a gun, they just go out and steal one. It's easier that way—no fuss, no sweat, no paper work.

Search for Meaning: Excellent

DOUGLAS A. DE VOLL Brockport, N.Y.

Ever since I read your November, 1966, pictorial feature entitled *The Search for Meaning* [page 35], I have intended to write you. It was excellent!

I have taken several courses in psychology, sociology, and education, but I believe your article hit the subject perfectly. When showing it to other people, I received this first reaction: "Where did you get it, and how can I get a copy?"

I am only 28 years old and don't have all the answers, but your magazine and particularly this November feature sure help in focalizing ideas. It was modern and "shot from the hip." My wife liked it as much as I did.

No Shortage of Words

M. WOLFORD

San Francisco, Calif.

The horrible cartoon heading your Thanksgiving article [November, 1966, page 24] escaped me until I had read the article, then the fog of words, words, words, began to make its impression.

Just recall how often any action brings out words in defense or condemnation, explanation, or alibi. The rioters burn, destroy, or even injure and kill, and there is no lack of words in their defense. The victims complain of their losses and injuries; there is no lack of words about what should be done. The policeman who injures a suspect is brutal, but if he



Cigarette smoking is a major cause of lung cancer. Studies show it. Doctors know it. (At least 100 people die from lung cancer every day.)
So if you want to live a little, play it cool and pass up the weeds.

American Cancer Society

THIS SPACE CONTRIBUTED BY THE PUBLISHER

looks the other way, he is not doing his duty to society. When the California Migrant Ministry joined the laborers and unions in the grape strike, it was accused of deserting the farmers who are losing their land in the competition.

To come back to the *Thanksgiving* piece, I wonder if the philosophy it expresses justifies the church's actions in the social concerns of man? And in the meantime, I'll often think of the fog of words about the head of the little man.

She Read Aloud

MRS. VIRGINIA CLIFFORD San Mateo, Calif.

What a wonderful writer Richard Hunter is to be able to feel and then put down on paper his *Thanksgiving* message in your November issue! It isn't often that I read an article out loud to my husband at the supper table, but I couldn't wait until later for this one.

A Bishop Approved

RICHARD C. RAINES, Bishop Indiana Area, The Methodist Church Indianapolis, Ind.

Mrs. Raines and I read with deep appreciation Bill White's article The Sacrament of Sex [November, 1966, page 20]. We felt it was religiously and ethically sound, that it was persuasive and helpful, and that its choice of words was exemplary. Bill White is evidently the kind of young man I would like to have our teen-age grandchildren come to know well.

Better Than 'Another Sermon'

MRS. DAVID F. BOWMAN Wayne, Pa.

Thank you so much for *The Sacrament of Sex*. We trust our college-student children and also trust that family discussions and a loving relationship that has given my husband and me a beautiful marriage will serve as an example and guide for them.

But I know our son has been reading *Playboy* for a few years. I have expressed my opinions about the subordinating attitude which *Playboy* uses toward woman. Mr. White's article says everything I feel in a way I could not express. Also, I know our son will read this article but wouldn't want another sermon from me.

No Beating Around Bush

CAROLYN DENNY North Haledon, N.J.

Being a college student and close to the so-called "sex revolution" today, I must congratulate you on *The Sacra*ment of Sex. It is the best article on the subject I have read because it does not beat around the bush, talking of



124 prayers for servicemen, comes as a timely help when more and more young men are facing difficulties in times of war. \$1.00 each, \$10.00 per doz. postpaid.

Che Upper Room

The world's most widely used devotional guide 1908 Grand Ave. Nashville, Tenn. 37203

INVESTIGATE The Upper Room

FAMILY PLAN

Put a copy of THE UPPER ROOM into every home in your church. For complete information write:

THE UPPER ROOM

1908 Grand Ave. Nashville, Tenn. 37203

Employment for the Handicapped

A Guide for the Disabled, Their Families, And Their Counselors

Julietta K. Arthur. Approximately 1 in every 10 Americans is handicapped to some degree. These people need help. This book provides a major resource including information on where the handicapped people may go for help, for training and education, for preparation for work, and for opportunities for employment. Appendix. 272 pages. \$5.95

At your Cokesbury Bookstore
ABINGDON PRESS

The Book Publishing Department of The Methodist Publishing



COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.

LONG ISLAND CITY, N.Y. CHICAGO, ILL. VAN NUYS, CAL.
48-25 36th St. 169 W. Wacker Dr. 15525 Cabrito Road

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have heen completed and you can now purchase exact copies at the following low prices POSTPAID;

OLD	AUT	HORS.	TR-2	Roy	van. Id	owa	50470
3rd	Reader	\$3	.25	6th	Reader		\$4.25
2nd	Reader	\$2	.75	5th	Reader		\$3.75
ist	Reader	\$2	.50	4th	Reader		\$3.50



New	address:		

zip____

clip this out and mail it to

TOGETHER

201 Eighth Avenue, South Nashville, Tennessee 37202

ideas that no human ever could achieve. It simply puts into words a feeling I have had for a long time: that sex is the one special gift two people bring to each other in marriage. It is given to man by God for that special closeness and sharing of lives which people who have vowed to be together forever need to show by their vows.

God's Commandment Ignored

MALSTER H. WILDBERGER Baltimore, Md.

After reading The Sacrament of Sex, I am struck by the disturbing thought that not once does he mention that one of the Ten Commandments says, "You shall not commit adultery." Since when has it become "puritanical legalism" to remind Christian people that this is still God's law? If we are going to take the name "Christian," let us take it with all it demands, willingly and joyfully, and stop looking for loopholes or excuses to avoid doing His will.

Not 'Obvious' to Her

MRS. MARY K. STINE Pepperell, Mass.

Regarding *The Sacrament of Sex:* as a recent college graduate, it is not "obvious" to me that the traditional maxim "Sexual relations outside of marriage are wrong" is inadequate and puritanical. The Bible proclaims the innate beauty and goodness of sex, but Jesus was not equivocal in denouncing the abuses of adultery and fornication (Matthew 15:19).

Have American Methodist ministers embraced the moral theology of situation ethics so enthusiastically expounded by their British colleagues? I have always believed that there are a few moral absolutes, such as the Ten Commandments—not Ten Guidelines.

Mr. White has written beautifully about the "sacrament" of sex and has presented many excellent reasons for reserving sex for marriage. But his refusal to draw a conclusion from his statements constitutes a green light for young people to ignore the teaching of Jesus "if they feel it's right." What healthy young couple in love is not likely to decide in a passionate moment that they are the two in a million to whom these nebulous guidelines do not apply?

Wesley Set the Example

MRS. VERNON B. PRUETT Mason City, Ill.

In his November, 1966, Letter [Worship in Round: Ridiculous, page 71], the Rev. Chester Deacon objected to taking worship out of the sanctuary.

I would remind Mr. Deacon that John Wesley took Christ with him outside the walls of the church to meet the needs of the people. Christ's words will live wherever the hearts of men respond to them.

As one who has attended several services at the Wagon Wheel Playhouse in Warsaw, Ind. [see Worship in the Round, August, 1966, page 26], I have found them truly inspiring. People went not to be entertained but to see Christianity put into action and to worship the living Christ.

He Sat Where 'They' Sat

DANIEL STONE, Pastor Graceland Methodist Church Baltimore, Md.

Up until Layman's Day, 1966, I probably would have agreed with the Rev. Chester Deacon that worship in the round is an innovation just to get attention, perhaps at best a superficial effort to recapture people's loyalty to the Gospel.

However, our Layman's Day service, in which I sat in the pew, gave me a different perspective. Our church is in the colonial-tunnel concept. What struck me was my loneliness in the pew—my helplessness to reach out to my neighbors, if only with my eyes. It was more like a private service of worship than a corporate one. Where is the koinonia?

I only suggest that before we throw away a new idea, perhaps we should sit where they have sat, feel what they have felt, and need what they have needed—"they" being the loyal laymen in the pew!

Solving Half the Problem

DOUGLAS J. STANWYCK, Pastor Argos Methodist Church Argos, Ind.

I am in sympathy with Harold E. Ramsey's letter [Alcohol, a Bigger Killer, November, 1966, page 73] and join him in deploring both the volume of traffic accidents with their fantastic cost in death and destruction, and the significant part which alcohol plays in this continuing scandal.

However, abstinence, even on the scale of national prohibition, would account for only half the problem. Following Mr. Ramsey's approach, it is far more logical for all Methodists (and all Americans) to abstain from motor vehicles. That would eliminate the entire problem.

A quick look around will suggest many other areas in which we could salvage countless lives. In each situation we would apply the single criterion: If there is anyone, anywhere, who is at all irresponsible in the use of any part of creation, we Methodists should abstain from any use of that thing. Our Methodist list of "things to abstain from" would be headed up by alcohol and tobacco (of course!), but it also would include matches, firearms, sex organs, farm machinery, ladders, chairs,

Stability and Permanence

In Support of Christian **Higher Education**

Through a continuing, responsible trusteeship The National Methodist Foundation for Christian Higher Education will live to serve all of Methodist higher education as long as there is a Methodist church.

For more information on how you can give lasting support to Methodist higher education through gifts, trusts, annuities, and bequests write to

The National Methodist Foundation for Christian Higher Education Methodist Board of Education P.O. Box 871 Nashville, Tennessee 37202

FALSE TEETH

That Loosen Need Not Embarrass

Many wearers of false teeth suffer embarrasment because their plates drop, slip or wobble at just the wrong time. Don't live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline powder, on your plates. FASTEETH holds false teeth firmer so they feel more comfortable. Checks "denture breath." Dentures that fit are essential to health. See your dentist regularly. Get FASTEETH today at all drug counters.

CLASSIFIED ADS

Address TOGETHER-Classified Dept. 201 Eighth Avenue, South, Nashville, Tenn. 37203

The CLASSIFIED section of TOGETHER magazine is designed exclusively for an exchange between subscribers and to help subscribers. Standard categories only. No Agents or Opportunity for profit advertising. Advertisements of a strictly commercial nature are not acceptable.

CASH MUST ACCOMPANY ALL ORDERS. Rate: 75c per word (Minimum charge \$15.00). Complete name and address or TOGETHER confidential box number is counted as four words.

HELP WANTED

DIRECTOR OF CHRISTIAN EDUCATION for 780 member church in Maryland's capital. Experienced in church school administration and day-care supervision. Salary based on experience and qualifications. Calvary Methodist Church, Annapolis, Maryland.

ASSISTANT MINISTER POSITION OPEN in suburban Chicago church. Primary emphasis on youth and young adults; responsibilities also in membership, adult education and pastoral assistance. Please address inquiries to Personnel Committee, First Congregational Church, nel Committee, First Cong La Grange, Illinois, 60525.

EDUCATIONAL ASSISTANT OR DIRECTOR of Christian Education with emphasis on Youth work. 2200 members. New educational building. Salary open for well-qualified applicant. First Methodist Church, Att: Robert Anderson, 1120 Silver Springs Blvd., Ocala, Florida, 32670.

REFERENCE LIBRARIAN for Methodist college. Must have at least a Master's Degree in library science. Teaching two courses each semester is part of the assignment. Chairmanship of department for fully qualified candidate. Write to Dean Orlo Strunk, Jr., West Virginia Wesleyan College, Buckhannon, W. Va. 26201.

RAISE EASY MONEY



Famous Smiling Scot Dish Cloths sell like magic. Exciting new patterns. Amazing Values. Repeat sales. Complete satisfaction Guaranteed. A quick, easy way to make big profits with a proven fast seller. Send post card for details on 500 outstanding money makers.

1266 Goodale Bivd. Smiling Scot Dept. DA-2 Columbus 12, Ohio

money, food, and just about everything.

Impulsive detractors may quickly object that there is nothing in what Jesus said or did to recommend this course of reaction to irresponsibility. While that may be true, the objection has little relationship to traditional Methodist procedure.

An alternate criterion: What did Jesus do? What does our tradition say? Answer: Both Jesus and John Wesley drank wine, but neither drove motor vehicles. Now there's something to think about!

Churches' Attitude Hurts

MRS. J. W. BEEKS Bethany, Mo.

I was glad to read Harold Ramsey's letter. I had begun to feel that no one cared about the most dreadful menace this country faces.

When I heard that a law had been passed for cars to be made safer, I thought, how can that make any differerence when you let a man or woman drive a car after drinking? What hurts, too, is the attitude of the churches. They seem so unconcerned. They are too afraid of offending someone.

Till there is a way to stop the sale of liquor, no car can be made safe for those who drink. This is like teaching a child to be careful of fires, then giving him a box of matches to play with.

We Did It Again, He Says

THOMAS R. FLETCHER, Pastor First Methodist Church Haxtun, Colo.

I waited to write this letter because TOGETHER has received so many commendatory letters from readers.

This time, however, I must write as I feel you have done it again. The article Understanding the Bible [December, 1966, page 16], by Louis Cassels is superb. It is readable, comprehensive, and just specific enough to "chew around" a bit. The idea of God's moving in the world today is excellent. The Greek influence in John's Gospel is well stated, as is the idea of "literalism." Keep up the fine quality of your magazine.

Another Overflowing Kitchen

MRS. H. E. MURPHY Jaffrey, N.H.

Emily Stobbe's article My Kitchen Runneth Over in your November, 1966, issue [page 30] brought back memories of days when my two sons were teenagers.

The older boy made a crude arc light with the carbon from two batteries, whittled down to a point at the ends. When connected to house current, it made a brilliant white light, followed by darkness as a fuse burned out. After three blown fuses, I called a halt. The



500 ZIP CODE LABELS - 50c

Start using the new Zip code numbers on your return address labels. Any name, address and Zip code beau-tifully printed in black on crisp white gummed paper. Rich gold trim. Up to 4 lines. 2" long. Set of 500 labels in plastic box, 50c. Ppd. Fast service. Money-back guarantee. If you don't know the correct Zip code number, just add 10c per set and we will look it up for any address. Same fast service. Send for free catalog.

2602-2 Drake Bldg Walter Drake Colorado Springs, Colo. 80901

DE MOULIN

Designed with grace and dignity in your selection of the finest materials and beautiful colors. Masterfully tailored. Sensibly priced. Write for free catalog and swatches. State name of church and pulpit or choir type.

De Moulin Bros. & Co. 1103 So. 4th St. Greenville, Illinois



PROVEN MONEY MAKER FOR CHURCHES AND CLUBS

Make \$82 With **Happy Home Dish Cloths**

Happy Home Uish Cloths

Unusually heavy, special weave for extra scrubbing power. Make big profits—plus free prizes and big bonuses. No money needed! No risk!

FREE Sample of the finest dish cloth you've ever used.

Your group spends no money — not one penny! Send name and address and name of your organization today for full information and free samples.

Southern Flavoring Dept. B-227 Bedford, Virginia

Choir Robes

Write for free fact kit A74 E. R. MOORE CO.

7230 N. Caldwell . Niles (Chicago) III. 60648 110 Voice Rd. . Carle Place (L.I.) N. Y. 11514 1641 N. Allesandro . Los Angeles, Calif. 90026 1605 Boylston . Seattle, Wash. 98122





Send today for this valuable book! Find out how your church, club, school or lodge can also save money on tables, chairs and other equipment. Mail coupon today!

The Monroe Co., 59 Church St., Colfax, Iowa S Please mail me your new Factory-Direct Ca NAME			
ADDRESS			
CITY	STATE	ZIP	



... there was a Methodist layman who found himself at the Biblical threescore and ten, in robust health, and in possession of a carefully accumulated nest egg. One morning over bacon and



eggs, Layman and Wife agreed to put the whole sum into World Division annuities. This would bring guaranteed income so long as each should live and would at their deaths advance the Christian missions which they had supported all their lives.

Ever since their early life when Layman's company had stationed them in China, they had felt a deep love and concern



for Chinese children. Almost with one voice, Layman and Wife exclaimed,"
... a Sunday school in Peking's industrial district!" Their delight over their new annuitant project knew no bounds.

But the end of the fable is not so happy. In 1958 when Mrs. Layman followed her husband in death, mainland China was closed to the outside world. Massive organization of "communes" had begun and coerced mergers



had reduced Peking's 65 Christian churches to four. The Board of Missions has not yet cut through the legal tangle to free Layman's gift for sorely needed education work elsewhere.

Moral: Appealing as they are to the Christian heart, specific annuitant projects are becoming more and more difficult to carry out in today's explosive world. The World Division strongly urges that you execute your annuity agreements so gift portions may be used "where the need is greatest" in one or more of the six major missions at work in 32 countries. You may specify Church Development, Education, Medicine, Social-Economic-Industrial Work, Agricultural Development, Literature and Communications or any combination of these.

For 95 years the Methodist annuity has been cherished as a dependable source of lifetime income, and a productive way of underwriting the church's world mission. You may begin with as little as \$100. Your guaranteed income, ranging up to 8% for those advanced in years, begins immediately. For more information, write Dept. T-27



WORLD DIVISION
OF THE
Board of Missions
OF THE
METHODIST CHURCH

Dr. Ashton A. Almand, Treasurer, 475 Riverside Drive, New York, New York 10027

younger boy liked to cook and was very good at it. We had popcorn parties and taffy-pulling parties with neighbors' children, and I know some of the other mothers would not have permitted such messes in their kitchens. There should be more mothers like Emily Stobbe.

A Film for Barbarians

MRS. MARY E. EKBLAD Indianapolis, Ind.

Concerning your article about a certain controversial movie in the November issue [see Who's Afraid of 'Who's Afraid of Virginia Woolf'? page 64]: If you must dignify this movie by including an article about it, why didn't you call it a deliberately barbarian film made for barbarians? I haven't seen it, but I have read quite enough of it in secular magazines and newspapers.

Concern for Children

MRS. K. E. PRUETT Mitchell, Ind.

In all fairness, one should at least see the movie Who's Afraid of Virginia Woolf? before judging it too harshly. What I am concerned about is the effect it is bound to have on children who are allowed to see it.

Although they may have been properly informed that sex is neither cheap nor dirty, how can they possibly believe it is beautiful and sacred if it is presented to them in this manner?

As TOGETHER writer Clifford W. Edwards pointed out in his November article, Virginia Woolf's producer, Warner Brothers, has advertised and asked movie houses to enforce a policy of admitting persons under 18 years old only if accompanied by a parent.—Eds.

Positive Note Appreciated

H. J. BURKETT, Dist. Supt. Memphis Annual Conference Jackson, Tenn.

The church has been lambasted so much in recent years that it certainly is refreshing to read A Good Word for the Church [December, 1966, page 15]. A positive note of encouragement should be sounded more often.

Esperanto Kit Available

GLENN P. TURNER Esperanto Library Middleton, Wis.

Any Together reader who would like to take a look at Dr. Zamenhof's Amazing Language [October, 1966, page 58] can do so by asking the Esperanto Library to send a kit consisting of a textbook, a record for pronunciation, a two-language dictionary, and a couple of test wheels. The kit is loaned free for 60 days, and the only cost is 5¢ postage to return the kit after 60 days. Address us at Middleton, Wis. 53562.



SUNRISE TO STARLIGHT

Compiled by May Detherage. Inspiration and wisdom for all of life are found in this delightful collection of the world's great writing. The book is developed in five parts representing the hours of the day and the periods of man's life: (childhood), Dawn Morning (adulthood), (youth), Noontime Evening (maturity), and Nighttime (old age). Fully indexed by authortitle-subject. Bound in dark olive green Kivar Kidskin with light olive green cloth end sheets; tied with an "old gold" cord. Boxed in an attractive gift box covered with sunburst gold paper. Thirty full-page photographs. Size 8½"x11". 208 \$4.95 pages.

THE TREASURY OF INSPIRATIONAL CLASSICS

Compiled by Bliss Albright. A treasure chest of inspiration from these classics: Acres of Diamonds, As a Man Thinketh, Friendship, The Majesty of Calmness, Of the Imitation of Christ, Life's Extras, The Story of the Other Wise Man, Favorite Inspirational Poems, and The Greatest Thing in the World. People of all ages from throughout the world have read and enjoyed these books. Now, in one volume, you can own the best of each of these familiar works by famous authors. Includes bits of poetry, Scripture, and devotional thoughts touching on all aspects of life. Attractively bound. Size 7"x10". 192 pages.

Cokesbury

Shop In person at these Cokesbury Stores: Atlanta • Baltimore • Bastan • Chicaga • Cincinnati Dallas • Datrait • Konsas City • Las Angeles • Nashville New Yark • Pittsburgh • Richmond • San Francisca

COKESBURY

Send mail orders to Regional Service Centers

DALLAS, TEXAS 75221 • NASHVILLE, TENN. 37203

PARK RIDGE, ILL. 60068 • RICHMOND, VA. 23216

SAN FRANCISCO, CALIF. 94102 • TEANECK, N. J. 07666

Please send me the following books:
—copies, Sunrise to Storlight @ \$4.95 eoch. (AP)
—copies, The Treosury of Inspirotional Clossics @ \$3.95 eoch. (RV)

☐ Payment enclosed ☐ Charge my account ☐ Open a new account

Postage extra

Add state sales tax where it applies

Send to .	
Street or	RFD
City	
Stote	Zip Code

DO YOUNEED EXTRA MONEY?



NEW!
GLAMOROUS GREETINGS
ALL OCCASION ASSORTMENT
21 really deluxe cards.
Excitingly different



NEW!
ALL OCCASION
GIFT WRAPPING
ENSEMBLE
20 gay, colorful large
sheets plus matching
gift tags. Terrific



"THE CRITTERS"
ALL OCCASION ASSORTMENT
Latest rage! 10 different, delightful
animals in full jungle colors. Extra
large cards. Suitable for wall
decorations. Unusual

CUT OUT
BUSINESS REPLY CARD
AT RIGHT
FILL IN AND MAIL TODAY
No Stamp Necessary

PERSONALIZED

STATIONERY and CATALOG OF

DUR ENTIRE LINE

CHEERFUL CARD COMPANY
White Plains, New York 10606

It costs you nothing to try

5100.00 IS YOURS

for selling only 100 boxes of our new Glamorous Greetings
All Occasion assortment. You make \$1.00 for selling 1 box,
\$2.00 for 2 boxes, \$10.00 for 10 boxes, etc. You can
make a few dollars or hundreds of dollars. All you do is
call on neighbors, friends and relatives anywhere in your
spare time. Everyone needs and buys Greeting Cards.

Cut out Business Reply Card below — mail it today
—and free samples of personalized stationery—plus
other leading Greeting Card box assortments will be sent
you immediately on approval for 30 day free trial.
You get everything you need to start making money the
day your sales kit arrives. No experience necessary.



Last year some folks made only \$25 to \$50 while others made \$150-\$250-\$500 and more selling our entire line of greeting cards. Many church groups, organizations, schools, lodges, etc. do this year after year.



NEW!

SOMETHING SPECIAL
ALL OCCASION ASSORTMENT
20 truly magnificent cards.
Smart new styling in
striking iridescent colors.
Breathtakingly beautiful



NEW!

ADDRABLE GREETINGS
ALL OCCASION
ASSORTMENT
21 exquisite cards
with an original, artistic
use of color. Stunning



NEW!

GOLD AND SILVER FLORAL STATIONERY ENSEMBLE Elegantly embossed rose design. Rich vellum sheets and envelopes. Includes pen-letter opener. Just lovely

Fill in Name And Address On Reply Card Below—CUT OUT AND MAIL TODAY—No Stamp Necessary

FROM:	
Your Name	
Address	
	Apt. No
City	StateZip Code

FIRST CLASS

PERMIT No. 589

White Plains, New York

BUSINESS REPLY MAIL

ND POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID BY

CHEERFUL CARD COMPANY

20 Bank Street
White Plains, New York 10606

Dept. P-54

Cut Along Dotted Line — Mail Today





